



London printed for William Lee and are to be sold
at the Turke head in flecte streete. 1670.



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CONTEMPLATIONS,
SIGHEs, and GROANES
of a Christian.

Written in Latine,
By
IOHN MICHAEL DILHERRUS.

And
Englified by WILLIAM STYLE
of the Inner Temple,
Esquire.



LONDON,
Printed by *Richard Bishop*, for WILLIAM
LEE, and are to be sold at the Great
Turks Head, next to the Mitre
Taverne in Fleet-street.

1640.





The Authors Dedication.

TO THEE
O IESVS CHRIST,

Son of the living God, and borne
of the Virgin Mary,

Lord of the living and of
the dead,

*Doe I with Teares and Groanes,
Give, Dedicate, and Consecrate*

These my CONTEMPLATIONS
and SIGHES:

And doe begge and beseech thee
that thou wilt make them
unto mee

A helpe in my life,

A comfort at my death,

My protection in Iudgement.

Thy adorer, redeemed by
thy blood,

J.M.D.



The Translator to the Reader.

BOOKES, if they bee good, need no protection; if bad, (in this our age and state) they can have none, bee not the Surveyors of the Presse (a thing not to be presumed) either corrupt or negligent. Now therefore, to see a booke in print, with an *Imprimatur* in the front, is a sufficient warrant for all to buy, and a sure rule for thee to reade, without either offence to thy selfe, or displeasure of any other. Besides, this is no new Booke, though a new Translation; and there-

The Translator

fore, I hope, as it hath been publickly vendible for many yeares, without restraint, and good applause, in the Latine tongue: so it may now find as free a passage, and as faire an acceptance in the English; and shall not need a Protector to keepe it off from a publique censure, or warrant it from the fire. And this is all I now wish, either for my Author, or my selfe. Yet I have a Patron too, even He that commands, not only the hands, but (even) the tongues and hearts of men: If he be pleased with these my weak endeavours, for whose honour I chiefly undertooke them; I have my Guerdon, even all I expect or desire; if not, I am sure I shall vainly implore any other patronage, how potent soever: as no way sufficient to protect either me or my Translation from his All-seeing eye, and All-doing hand: of him therefore doe I beg
pardon

to the Reader.

pardon of my errors committed; and to his service, doe I (in all humilitie) dedicate my selfe, and this Mannall, and doe lovingly commend the use thereof to thee my courteous Reader.

*From my chamber in the
Inner Temple.*

August 20. 1639.

TO THE HONORABLE SENATE
OF THE UNITED STATES
IN SENATE
JANUARY 1871
REPORT
OF THE
COMMISSIONERS OF THE
LAND OFFICE

ALBANY, N. Y.

1871



THE
AUTHOR
to the Reader.

TH E time is already come,
which our Saviour fore-
told, should be, before the
Fabrick of this world
should be dissolved; take heed (saith
he) you bee not deceived, for many
shall come in my name, and shall say,
I am Christ; and that time draw-
eth nigh, but go not after them. And
when you shall heare of wars and tu-
mults, be not affraid; for these things
must first be, but the end is not yet;
for Nation shall rise against Nati-
on, and Kingdome against King-
dome, and there shall be great earth-
quakes in diuers places, and famines,
and deaths, and there shall be terrors
and oppositions, and great signes shal
bee

The Authour

be seen from heaven, and there shall be great tempests; but before all these things come to passe, they shall violently lay hands upon you, they shall persecute you, and deliver you up to their Synagogues, & into prisons, and shall set you before Kings and Governors, for my Name sake; your own parents, brethren, kindred and friends shall betray you, and they shall put some of you to death, and you shall be hated of every body. He that makes a doubt of the fulfilling of this Prophecie, let him cast his eyes upon the actions of the former age, and behold the tragedy, which is even acted in the sight of all men, which dyes in purple both the body and estates of all men, and yet its Catastrophe doth not yet appeare to us! How many imaginary Christs forged in hell! hath the old Serpent put upon us; he hath suffered (almost) no age to passe, wherein he hath not hammered out new Authors, and Princes of Salvation, and hath prepared new ways
for

to the Reader.

for impious devotion; so that we are (even) reserved to that time, than which none was ever more fierce for Religion, nor more barren in Piety. If any more sincere, and more unspotted than the rest, be given us from heaven, that may shew us the path to those heavenly mansions, and that faith which is the only ladder to life eternall, and commands to be clothed with works, & bids those other personating sectaries of Christianity, to carry more devotion in their hearts than in their countenances, and to be fiercer in doing than saying, he shall scarce get from them without hissing, and a clownish jeere; I dare say that these very things doe happen even within the Orchard of the Church. How many witnesses of the Gospels truth are delivered by our adversaries to make themselves pastime, to be destroyed by the cruell sword, to be consumed by the devouring flames, and to be pined within a dark prison. In our age
have

The Authour

have wee seene Nation to rise up
against Nation, and their great
burden pressing the earth more than
ever wee reade of in our bookes; we
find, by daily experience, that fathers
grow mad and cruell, against their
own sonnes; mothers against their
daughters, and children against
their parents, and that either for
Christs, or Mammons sake. Though
we see not innumerable Cities over-
whelmed by earthquakes, yet we know
it to bee true in other parts of the
world. We see armies of fires in the
Firmament, representing unto us
and besmeared with the humane
blood, which is after to be shed; nei-
ther is the breaking in of seas, and
floods, any new thing; and more I
need not say: for as Gregory the
Great, out of whom wee have taken
something of that we have formerly
declared, doth write, when the swell-
ing waves hang over us, and doe
threaten death, which they bring
with them, wee call to mind, no car-
nall

to the Reader.

all pleasures, yea we cast over boord
those very things for which we have
made a long voyage; and all things,
compared with our life, are set at
nought. So we also, when we per-
ceive the waves of Gods wrath to
swell high, we lay aside the burthen
of our worldly possessions, we remove
our vaine desires, and cast from us
the weight of all our worldly cares;
being earnestly and only sollicitous
for our hoped for eternal life. So shall
it bee that thus lightned, the ship of
our devotion may floate, which laden
must sink; for the cares which depresse
us in this life, do draw our soules in-
to the deep, which is borne so much
the higher, amidst the billows of temp-
tation, as wee are carefull to rid it
from the thoughts of this world;
but there is another thing which
wee should duly consider; in these our
tempestuous times when a storme doth
first arise, the waves are then but
small, but presently after they swell
to bigger volumes, at length they
mount

The Author

mount so high, that by their loftinesse they overturne all those that saile upon them. Now also hastens that extreame tempest of soules, that shall overwhelm the whole world, which sets forth unto us its beginning by wars & slaughters, as it were by some of his waves: And the nearer we do daily come to the end, so much the greater are the volumes of troubles, which we behold; but at the last, when all the Elements are in a hurly burly, the Iudge will come amongst us and bring an end of all things with him; and certainly it is but a moment till he shall shake, not only the earth, but the heavens themselves. We ought (vigilantly) to looke for this tempest, and to be afraid of the waves that daily swell against us, and to foresee what must follow upon these troubles, which buffet the world. God himselfe warnes us so, saying, take heed least at any time your hearts be over charged with gluttony and drunkennesse, for drunkennesse

to the Reader.

kenesse is a smooth devill, a sweet
pyson, a delightfull sin; he that is
possessed with it, hath not himself; and
he that acts it, commits not a sin, but is
wholly sin in selfe; and as the soule
which is free from wine, is most wise
and of the most excellent temper; so
moystened with the vapours of wine,
it is as it were enveloped in a cloud,
it doth confound nature, makes us
lose grace, destroys our glory, and
makes us incurre eternall damna-
tion. He warnes us that we be not an-
tangled with the cares of this life.
For we cannot serve two, God and
Mammon; for the love of riches
doth farre more torture than refresh
our soules: to get them is toyle some,
we keepe them with feare, and lose
them with much sorrow. He warnes
us that we watch at all times, and
pray that wee may bee worthy to es-
cape the evils to come, and to stand
before the sonne of man. Let us
watch, O let us watch! for that on-
ly day of our Lords comming is kept
secret

The Author

secret, that we might every day stand in awe. The Lord will come in an houre when wee thinke not of him, when wee shall say peace, and all things are safe. Whether we eate, or drinke, or whatsoever we do else, let that dreadfull voice alwayes sound in our eares. Arise ye dead. and come unto judgement. Let us watch, my companions, let us watch; hee shall be blessed, whosoever he be, that doth nothing without the remembrance of this Iudgement: let us pray, O my companions. let us pray, let us pray without ceasing, and let us cry with a strong voyce to the Lord; and though wee cease with our tongue, yet let us cry with good workes, and that without ceasing; for prayer is rather of the heart, than of the lippes; rather of our workes, than of our words: the words of him that prays, are not so much observed by God, as the heart of the suppliant. By how much more we are oppressed with the tumultu-
ous-

to the Reader.

usnesse of carnall things; so much
the more fervently we ought to bend
our selves unto prayer. Let us pray
continually, because wee are alwayes
tempted, and because our sins doe la-
bour without intermission to cir-
cumvent us, the world to deceive us,
hell to devour us, and the devill to
insnare us. Let us surround God,
making as it were a power against
him by our prayers, that we may bind
and overcome our sinnes, the world,
hell and the devill, and may without
blame wait for the fixed houre, and
the day of the universall doome.
That houre shall not be unprofitable
to us, which to others hath proved
most fruitfull; for prayer quenched
the fiery fornace for the three Chil-
dren; stopped the Lions mouthes that
they could not hurt Daniel; appea-
sed the seditious Israelites, for Mo-
ses; opened Paradise, locked up hea-
ven, made the barren wombe fruit-
full; loosed Pauls and Peters bands;
nay, he hath enlarged the confidence

The Author

of prayer, which carryed Cornelius to heaven, and did justifie the Publicane. That I might stirre up and encrease this desire of prayer of Groanes, and of Sighes in my selfe, not long since I framed this incitement, when Hanibal (as it were) was even at our gates, and rash death commanded mee to cease from my other labours: and I doe willingly impart it to the youth that love learning and religion, and to others that please, to whom I wholly enthrall my selfe. I have willingly and wittingly passed over those quarrels, and brawles which many make against things of this nature; for I endeavoured not so much to sharpen and embelish the wit, as to amend and better the soul; nor could I with a soaring wing of wit, compasse heaven and earth. If any desire a smooth style, let him know that I made choyce rather to speak in other mens words, and to recollect the sentences of the Ancient, than to speake in
mine

to the Reader.

mine owne phrase; and let him consider, not the style, but the sence of the matter wherein these things are writ; neither whether it bee according to the usuall manner of phrase, but whether the matter be true; for if the sence bee true, what skils it, saith a learned German, in so abstruse a business, whether thou cloath it in a fine or a course vaile or garment, so it be not uncomely? Surely my minde is good thraughout, and if my humane tongue, or pen; shall any where falter, let mee not bee too severely punished, for there is no malice or obstinacie in it, though there may be weaknesse and obscurity: if any shall maintaine that these things are neither be seeming my age or condition, I shall willingly give him leave to abound in his owne sence, and (if he please) to bee wise in his owne conceit, yet every man ought to hold piety deare, and to be studious of it, of whatsoever qualitie or years they be of. I am young, sayes one, and

now

The Authour, &c.

now I will take my pleasure, hereafter will I repent. This is as much as to say, I will wound my selfe with my sword, and then I will goe to the Chirurgion. Alas knowest thou not that a wound is received in a minute, that can hardly bee cured in a long time? Thou mayst sin of thy selfe, but rise from sin, alone, thou canst not: in which most grave sentence of S. Augustine I end, and seriously rest, I beseech you doe so with me.



Imprimatur:

THO. WYKES.

Octob. 30. 1639.





CONTEMPLATIONS
SIGHES, and GROANES
of a Christian.

CONTEMP. & C. I

Of the greatnesse of Gods Love.

A Wake my soule, out of the
sleep of ignorance, awake
my heart, out of the sleep
of sloth, struggle out my
spirit, out of the depth of darknesse, and
look back upon thy God, look upon
thy God that cannot be seen with cor-
poreall eyes; because he dwels in an in-
accessible light, that none can behold
and live; yet doe I O my god, lift up
my spirit unto thee, I raise up my soule
unto thee, I cast up mine eyes unto
thee; my understanding desires to me-
ditate, and consider of thee, but sees
not where to begin, how to goe on,
and in what manner to end; the strings

B

of

of my tongue are ready to move something concerning thee, but can find neither Prologue, nor Epilogue, neither exordium, nor conclusion of thee. O my God, guide mee, and instruct mee, cherish and help mee. If I behold thee, what is it that in the first, second, third, and last place doth offer it selfe unto me? it is love I observe, it is love that I see, and feelee; all the objects of my eyes are love; the fishes in the Sea are sparkes; each pile of grasse in the feild is a spark; the trees in the orchards are sparkes; the leaves upon those trees are sparkes; the often rising and setting Sun is a spark; and his beames enlightning all the world are sparkes; the Moon's a spark, and her hornes are sparkes; the glittering Starrs and all the host of Heaven are sparkes of it. If all the members which thou hast bestowed upon my body, were tongues, if I had the understanding of an Angell, yet could I not comprehend or set forth the footsteps of thy love. O violent love, burning love, vehement love, love that cannot be kept within thee! When I was nothing, thou wouldest make me something; and thou didest not create mee after the likenesse of the Sun or Moon

Moon, nor yet of the Angells ; but after thine own likenesse, that I might serve thee in this life, and after this life, (changed not by death, but by an easie passage) that I might reigne with thee, and prayse thee for evermore. Thou didst place mee in Paradise, the garden of pleasure, not to warre with beasts, or to terrifie me with the Lyons roaring, or the grumbling of Beares, but that all the beasts should be subject to me, and stand in awe at my beck, and faune upon me in an humble observance. I would O God, find out thy works, but cannot. *Moyse* writ something, but he did but write, and straight went hence unto thee; nor have I him now here present, for if he were I would hold him and beseech him and beg of him for thy sake, that hee would freely lay open to mee the wonderfull things of the Creation, wherein the fountaine of thy love did flow and bubble up most plentifully, and I would fasten my bodily eares to the words that should break from his mouth. I would also admit them within the harbour of my breast; and hee should make me sensible, and even touch my very soule; but, hee is gone who did but

4. *Contemplations,*

shaddow forth unto me thy wonders,
and there is not one left that can unfold
the whole; and surely thou
wouldest have mee understand thy
works but in part only, whilst I am
absent from thee; with thee I shall be
most fully instructed. Neither yet doe
I, O most Mighty, enough understand
that part which thou hast granted and
permitted mee that I may understand;
spare therefore (thou Mercy it selfe)
thy servant the work of thy hands;
thy hands have moulded mee, thy
spirit gave mee a soule, and added life
to my life, it gave mee what I can
neither value nor number; and such
is God, and such are Gods gifts; alas,
give mee this also, that I may obtaine
this neere tye of thy love, that as thou
art my Creatour, thou wilt bee also my
father, and that thou wilt not refuse
or reject, or disinherit of thy love
a sonne unworthy so great a father.

CONTEMP. & C. 2

*Of the Originall Nobility of Man, and
his falling away from it.*

I was in honour O lord and heaven-
ly King, even so great that I cannot
now

Sighes, and Groanes.

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now set it forth; but when I was in honour I understood not what that honour was. In what an honoured place did I inhabit? in a place of delight. My life found neither trouble nor want; I was compassed with fragrant apples, I was propped up with honours, crowned with glory and honour, and placed above the works made of clay. But I was the more excellent in regard of the badge of thy divine image, and my lot and company was the society of Angels, and the whole Army of the Host of Heaven; but I did change that glory into the similitude of a calf that eateth hay. How many virtues was I cloathed with? What did I want whom mercy protected, truth instructed, justice did governe, and peace did cherish? But alas what shall I say O my God? thou bestowedst that property of reason upon me, whereby I might excell all living creatures, and didst so sublime it by a peculiar gift, that I wanted but little of attaining to those thy most pure Ministers; I knew this, but did not acknowledge it, nor did I weigh for what end thou gavest me this wisdom. I call not that a good ship

B₃

that

that is painted with gaudy colours, nor which hath a guilded or silvered head, nor whose hull is inlayed with ivory, nor which is fraught with Kingly wares and treasures : but that is strong and firme, and hath thick ribs to shut out the waters, and tough to endure the assaulting Seas, that is pliant to her rudder, can make good way and fetch all winds. I call that a good sword, not that hath an embroydered belt, or whose scabard is set with pretious stones ; but that that hath both a keene edge to cut, and a point that can pierce any armour. Men desire a straight rule and not a faire one ; wee commend a thing so farre only as it is usefull for that end for which it was made : So I, who did then know these things better than now, ought to have acknowledged that I received all good from thee ; if I would have ordered my selfe according to the rule of thy heavenly government, the obedience only which thou requiredst, and which without thy command was due unto thee, had made mee blessed and perfect if I would, and had not obeyed the detestable suggestions of the old Serpent. From
my

Sighes, and Groanes.

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my originall I was good, but that goodnesse came only from thee; none of it was from mee, yet thou wouldest have some goodnesse come from mee, to the end that thou mightest see I did acknowledge that thy goodnesse; but I obeyed that traytour Satan, thy enemy, more willingly, and more readily than thee, when I might with more ease have contemned his slights than I can now those foresaid poysons which are mixed in my draughts, and that even by my friends; I am undone, I am undone, I have neglected my perfection, O sad and mournfull change! O man the inhabitant of Paradise, the lord of the earth, Citizen of Heaven, one of the Lord of Saboths family, and fellow heire of Heavenly vertues, from whence by a sudden change art thou cast headlong? by reason of infirmity hee lyes in a stable, for his likenesse to beasts hee even needeth hay, for his untamed fiercenesse hee is tyed to a manger. I am undone, I am undone, and nothing can repaire mee but thou, O most Mercifull.

CONTEMP. & C. 3.

Of Mans departing from God; of the subtilties of Satan; the omnipresence and Clemency of God.

THou art wonderfull O God, and very much to bee praised, thy power is great, and there is no summing up of thy greatnesse and goodnesse, beneficence, and clemency. Though but a man, I will confesse thee; though I am but one piece of thy Creation, and but a man that carries his mortality about him, and that beares within him a testimony of his sinnes; though such a man, such a portion of thy Creation; yet will I praise thee. If I were without thee, I should not be, whatsoever I am, I should become nothing. Thou wast in mee to make me have a being, and to be with thee; but I departed from thee, although I am thus in thee, and with thee. But how could I depart or be absent from thee? how could I fly from thy face? if I ascended into Heaven thou wast there; for thence didst thou cast downe headlong the spirit of pride and authour of disobedience,

Sighes, and Groanes. 9

ence; if I should make my bed in hell, thou wouldest bethere also, for thou hast the keyes thereof, and setst open the gates thereof, for them that trust not in thee; if I should plunge my selfe in the depth of the Sea, thou wouldest there find mee, for thou didst cast disobedient peevish *Jonah* into the maw of the whale; thou madest him there a prisoner 3 nights and 3 dayes, and then didest draw him thence, neither torne, hurt, or wounded: if also I should take the wings of the morning, and make my habitation beyond the farthest Seas, even there would thy hand lead mee, and thy right hand take hold upon mee; if I should say, yet shall the darknesse hide me; why, even night shall be turned into day unto me; darknesse it selfe cannot hide from thee, the night to thee shines like the day; darknesse is light, and light as darknesse; not houses, nor vailes, nor walls, nor enclosures, no caves that are under ground, or dens that are full of darknesse, can shut out thy presence; thou art more nearely present with us, than we are to our selves. Thou searchest through our life, our actions and all our thoughts. Can any lurking place

B. 5. hide.

hide any from thy presence? Dost not thou fill heaven and earth, and art a God at hand, and also afarr off? Thou art all eye, for thou seest all things; all eare, because thou hearest all things; all hand, for thou framest all things; all foot, for thou art every where present; thou art neare me, thou art with me, thou art in mee, thou fittest within mee, thou art an observer of all my goe'd and evill, and art my protector; yet my God I went from thee, I departed, and forsook thee; I blush when I speak this; yet I speak it willingly; because forthwith, thy mercy offers it selfe vnto me. Soldiers that keep not their stations, are punished with death, and hee that in the battell first begins to runne, loses his life: yea for a man but to lose his target, is counted a crime, and to cast away his weapons is counted a most reproachfull thing. Ah! how foulely have I left my station, without thy command O heavenly & eternall commander: there was yet no ordered or marshalled battell with Satan, I was but only assailed by a light skirmish, and at the very first onset, I threw away the buckler of my integrity, and
faith

Sighes, and Groanes.

II

faith, I suffered my weapons to bee shaken out of my hands, and I fled from my allegiance, from before thy face. With what a slight resistance, and by how childish a valour might I have overcome Satan? it was my sloath, and not his force that made him strong. As a man greedy of gaine, seeing an orphant have riches, entices him often to his house, makes him a banquet, bestowes something on him, and beguiles him with faire words, till hee hath gotten his meanes: so the devill seeing that I had a pretious treasure, heavenly wisdom, layd up in an earthen chest, presently offered mee wealth, pleasures and honours, that baited with these, hee might spoyle mee of my heavenly riches; he hath stripped mee and spoyled mee of all my treasure which I ought to have kept holily, and might without difficulty have done it. But what gave he me in requitall? what riches? what pleasures? what honours? What can he repay whose inheritance, and riches, is that infernall torment? that gulf that vomits forth pitch, and flames, whose torments are without end, and his confusion everlasting. But thou my God for my
back-

backsliding hast rendered a reacceptance of me; for my falling from thee, thou hast requited mee with thy favour. For thy grace and mercy is precedent and greater than my whole offence and all my failings. I read it spoken by thy Kingly servant that thy mercy is great; great hee said it was, but how great hee could not tell: wee have knowne that it is great, but how great we have not knowne nor can perceive. We know not the quantity of it's greatnesse, which cannot be expressed in words. Wee see the fruit of mercy is great, for were it not extended beyond measure, we had not after our Fall been received of thee. Ah what is sinne to the mercy of God? A spiders web that a blast of wind makes invisible. Consider a spark of fire if it should fall into the Sea, could it continue living, or visible? as a spark to the Sea, so is mans malice to Gods Pity and Clemency; yea not so only, but farre lesse; for the Ocean though it be vast, yet is not unmeasurable, but of Gods mercies there is no measure.

CONTEMP. &c. 4.

*Of the Councell of the Trinity touching
the Creation of Man, and of the end
why Man was created.*

WHat is man that thou wast
mindfull of him? what the son
of man that thou didst visit him? Thou
thoughtest of me before I had a being,
I was in thy minde before I was in the
world; thou appointedst a consult, O my
God, when thou wast to make me: af-
ter thou hadst brought forth all things,
and hadst built this vast stage of the
world, hadst replenished, and adorned
it; thou didst say, Let us make man af-
ter our Image. Thou God and Father,
who art the beginning and originall of
the Trinity, with whom consultedst
thou? was it with the Angels, and those
holy Inhabitants of heaven? why sure-
ly they joyned not with thee in the
Creation of man, nor was man made
according to their similitude. Did hee
consult with the Earth, or with the Sun?
because the Sun and man are said to
generate man; who may be suffered to
trifle thus? Let us make man saidst
thou,

thou, we our selves will be busie about him, and not an Angell, not the Earth, not the Sunne, not the Water, nor any other thing. But who is with thee? dost thou speak in the Potentates language? Nor was this futable; thou speakest to thy Coeternall and Coessentiall Son and holy Spirit; thou speakest God with God, one God; as the Father workes, so works the Son, and holy Ghost, they work but one. Thou createdst man the worke of the whole Trinity, to live in this world, better than the whole world, the most exquisite Creature of all creatures, the most absolute Creature, or little world, the Compendium, and Epitome of the great world; yet not properly a world, but a man framed by thy hands, by the Communion of the Son, and the holy Ghost, an image enlivened by the breath of thy mouth, and a representation of thy selfe. Heaven, thy habitation, is resplendant with shining, and sparkling lights; the earth thy footstool doth swell with a thousand sort of fruits, and yet none of them is said to be made as man was. O God, I am thy Image, I am thy likenesse, therefore I will be thy pleasure, thy delight, thy content; thou wilt take care of me, and never

Sighes, and Groanes. 15

never forsake me; for who will neglect
an image, and a worke made after his
owne likenesse? To what end O my
God, hast thou done all this? why didst
thou forme and fashion me in so excel-
lent a manner? Thou madest man first
of al, that he might be the stock of us all
from which so many branches, so many
leaves, and so many fruits should spring.
Thou wouldest that all should have
one originall, and a like beginning, that
no man should preferre himselfe before
another, as if he were the seed of a more
noble father; that none should despise
another, that one should not hurt ano-
ther, but that we should every one mu-
tually assist each other in his labour;
that we should be all of one mind, will
the same thing, covet, and desire the
same thing; and that there might not
be heard any brawles, contentions, en-
viousnesse, or deceits amongst us. For
concord is that most fragrant Balsum
that breathes thee that excellent odour.
Thousand thousands in heaven do serve
thee, and there is found no discord:
thousand thousands should also serve
thee on earth, and there should be found
no discord. Thou didst make us all
that we should be the cleere mirrour of
thy

thy Majesty, of thy Glory, of thy Dignity, of thy Power, and of thy Wisdom. The work commends the workman, and the effect shewes the cause: O unspeakeable Artift! O unvaluable causer of all things! Let us take heed that we neither break nor spot, that we nor sully nor make dusky this glasse; let us beware that we cause not Satans vizard to be seene in this glasse, but let wisdom, piety, goodnesse, curtesie, chastity, and whatsoever is most excellent in thee, in part reflect in us. Thou madest us all, that wee should bee the worlds perfection, beauty, and ornament. The world was a Cage cunningly and wonderfully wrought, but it wanted a singing bird, by whose warbling notes al things might be expressed: let us wordlings beware, that we be not to the world like a Crow, or dunghill bird, or a Jay, but a Lark, that doth night and day, in the evening, and at morne celebrate and proclaime his Creatours praise: let us not be a disgrace, an unprofitable, and reproachfull burden, that the world may labour to expell with groans, and be glad, not sorry to be rid of it, rather than wish for its returne. Thou hast made us all that we should
admire,

admire, and set forth thee, and thy works. Thou hast endued me with an understanding enlightned with heavenly fire, that by thy selfe I might distinguish thee from my selfe, and the world. Thou hast given me a will, that knowing thee, I might love thee above all things, because thou excellest all things, and dost comprehend all good things within thee. Thou gavest me a tongue, that knowing, and loving thee, I should lively expresse, and redouble thy praises. Be present my understanding, be present my will, be present my tongue, know him, love him, praise him: praise the Lord, O my soule, I will praise the Lord all my life long, I will sing unto my God while I have any being: Praise ye the Lord, for it is good to sing unto our God, it is a pleasant, and comely thing to be thankfull unto him. Thou hast made us all, that wee should live with thee, and that wee should be made partakers of thy glory and gladnesse. The better any thing is, the more it communicates its goodnesse to others: but thou my God, art the best of bests, therefore thy goodnesse doth most plentifully flow to all, so that they will lay hold, and embrace it; Vouchsafe

safe O Lord, that whilst I walke in the way, I may dwell and remaine with thee in life. Thou ordainest me to life, O suffer me not to fall by death; death is not of thee, but from my selfe; life is not from me, but from thee; take that from me which proceeds from me, and give me that which comes from thee, and I will praise thee in thine own holinesse, I will praise thee in the firmament of thine owne power, I will praise thee in thy virtues, I will praise thee according to the magnitude of thy greatness, I will praise thee in the sound of the Trumpet, I will praise thee upon the Psaltery, and Harpe, I will praise thee in the Cymball, and Quire, I will praise thee upon the stringed instruments, and Organs, I will praise thee in the well sounding Cymballs, I will prayse thee on the loud Cymballs, every thing that hath breath shall praise thee, Hallelujah. My spirit shall leap for joy in God my Saviour, for evermore; O most blessed God, give me a blessed age.

C O N.

*Of Paradise and of casting forth of Man
from thence.*

OMnipotent Creatour, thou didest bestow a threefold grace upon man, the grace of the soule, originall righteousness: and the grace of the body, immortality: and the grace of a most pleasant place to inhabit: but what is that place my God, wherein thou didest place my first parent, and mee in him? I read the words of thy penman, but what meane those words? what is Paradise? what is Eden? teach me O my God, for no man (although hee think he hath gotten much knowledg) can instruct me sufficiently. I collect that thou plantedst a garden, and that it looked toward the East; I heare of foure rivers, Ganges, Nile, Tigris, and Euphrates, but yet I am not satisfied: for the doubts of Disputants, and their wrangling, makes the matter very intricate unto me. But why doe I seeke for that which is not, and neglect that which is? give me the heavenly Paradise, and the earthly Paradise shall never trouble me. I understand it was a
most

most fruitfull Garden, and stuffed with joy, pleasure, and delight, in which the eyes did want nothing, nor the ears, or any other part of that body, which it did not enjoy. Within, thou hadst furnished man with wisdom, and understanding; without, thou sufferedst him not to want any thing: All the creatures came about that new king, enthroned by the King of kings, did tender him homage, and did reverence him with humble subjection. The tall, fertile, odoriferous, pruned, comely, and pregnant trees, how much did they refresh him? the Alder tree, Almond tree, Cherry tree, Fig tree, Cidonian Punick aurea, and what ever else doe beautifie the fields? But above the rest, notable are those two, which thy booke describes unto me, which did most of all ennoble the Garden, that Tree of life, and the Tree of the knowledge of good and evill. When thy faithfull servant calls it the Tree of life, doth he doe it because it had received this power from thee, that he which should eat of its fruit, should have his body confirmed in a settled state of health, and a perpetual strength, that it should not decline to worse, or to death by sicknesse, or infirmity

firmity of age? Thy very Word doth intimate thus much unto me. Our first Parents were nourished with the fruits of the other trees, that their living bodies should not suffer hunger or thirst: but therefore they were to taste of the tree of life, that death might not creepe upon them from any side, nor that they should (in continuance of time) perish by reason of old age; the other trees were for nourishment; that for a Sacrament. How great was thy care my God, how great thy providence? thou gavest me not a momentary pleasure, nor a yearely, but an everlasting. Now I am weakned by diseases, I am tormented with cares, I am tortured with griefe, but this is besides thy will, though not contrary unto it; for what could happen to me against thy Will? could one haire have fallen from my head if thou hadst not willed it should be so? what was now my first habitation? the narrow and dark part of the womb, where I was environed with the ill sented sides of the belly. I come crying into this life, I depart out of it with sweat, and I passe through it with labour, nor is there any one that can boast himselfe free from this condition: being borne and brought

brought into this light, I cannot move my selfe from one place to another; in my first infancy, I am void of all pleasure, I am a burden both to my selfe and unto others, and exposed to innumerable dangers, even till I attaine to these yeares wherein reason and judgement begin to florish in me, happier in that one thing than in the other part of my life, that I understand not my unhappy condition. What shall I say, O my God, my yeares are multiplyed, and my cares increase, but I was not even worthy of these things. Thou canst not doe otherwise than lead me, and support me with thy hand, although I did not deserve life, but hell, and destruction, when I had opened my impious mouth and devoured the forbidden fruit: thou didst ordeine the tree of the knowledge of good and evill, for my Altar, and Temple, that I should yeeld thee due obedience in abstaining from the fruit thereof; I would be made wiser, and did become most unwise; before the Fall I had the knowledge and experience of a present good, I had only the knowledge but not the experience of an absent evil: but after the Fall there was in me a certaine knowledge of a lost good, but no experience

experience of it, and I had a knowledge
an experience of an adherent evill. Woe
is mee; when shall I returne thither,
whence I am expelled? I desire not a
garden, but a house; not a figure, but the
thing figured; I desire not to rule, but
to become a servant; I aske not to sit, but
to stand and observe thy Commande-
ments. Looke on mee, O my Father,
looke on me, and approve me, and be
pleased in thy mercy, that I may finde
favour in thy sight, that the dores of
thy palace may bee opened unto mee
when I knock; I beseech thee by my
Lord, thy Sonne, the man of thy right
hand, the Sonne of man, whom thou
hast established for a Mediatour be-
tweene thy selfe and me, by whom thou
soughtest me when I sought thee not,
that I might seeke thy Word by which
thou hast made all things, and mee a-
mongst the rest; thy onely Sonne, by
whom thou hast called thy beleeving
people unto thy adoption, and amongst
them me also: I beseech thee by him
that sits at thy right hand, and doth in-
tercede unto thee for me, in whom are
hidden all the treasures of wisdome,
and knowledge, open quickly unto me,
and grant me passage (O my God) that

I may enter into the joy, which cannot enter into mee, because it is farre greater than I am.

CONTEMP. &c. 6.

Of the Serpent the Deceiver.

THe devill is wicked, foule, and terrible; hee doth therefore as much as he is able, hide his own face, and puts on a strange countenance; yet all his thoughts, all his endeavours, and all his actions, are to deceive; when hee perswades to good, hee deceives, for a greater mischief that is to arise from that good, in perswading unto evill under the shew of goodnesse; in diswading from good, as if it were evill: in diswading from evill, that he may bring in a worse evill. The deceiver invades the Serpent, that wee might not discover the hidden fraud, that hee might with more ease, and profit bring to passe that which hee had wickedly, and most cunningly projected: The Serpent was a beautifull and subtile creature, therefore not unfit to entice, to move, to perswade, and to seduce. O thou deceiver, O
they

thou turne-coate, O thou ensnarer, and
deceiver: most lying spirit, thou trans-
formest thy selfe into an Angel of light,
that thy subtilty and flights of darknes
should not be discerned; thou dissem-
blest the night of thy malice, that wee
might promise to our selves goodnesse
from that which is most vile, and wick-
ed; thou mouldest, and paintest, deckest,
and fashionst thy instruments, that they
may finde some time for acceptance
with us; if thou shouldest rransforme
thy selfe into an enraged lyon, or wert
so bold to change thy selfe into a cruell
Beare, who would not tremble, take
heed, and flie from thee? thou goest a-
mongst us therefore most comely and
most courteously, that thou mayest,
without being perceived, finde admit-
tance of those that are heedlesse; yea,
and oftentimes also of those that are
most wary. What are those vile teach-
ers, whose consciences are seared, that
glitter in so many certimonies, so many
formes of worship, and so many com-
mentaries or expositions of things, but
serpents? but breeds of vipers, that
cunningly bite us? they put on sheeps
cloathing, that they may cover their
wolvish clawes. Thou old Serpent,

C

thou

thou usest the subtill wits of men, which are the fittest of all for thy desires; the simple, humble, and abject doe seldome broach Heresies. He that hath profited much in knowledge, for the most part, attributes much to himselfe; he avoides the beaten way, wherein the credulous common sort of Christians doe walke; and is wise apart, and departs, to fall headlong into the gulph of errors. Give me, my God, moderate wisdom, but that I may profit exceedingly in a holy life, and in saving faith: thou wilt not aske mee hereafter what I have seene, but what I have beleevd; not what I have read, but what I have done. Grant that I may receive with an humble heart, what thou offerest mee, and settest forth in thy Word; not regarding what either superstitious reason, or the mischievously obtuse pitch of wit, and foolish subtilties of Doctors doe argue. Thou art the mouth of truth; grant that I may beleve what thou speakest; the Divell is the mouth of vanity; grant that what he lyingly utters may be suspected and avoided by mee. Grant I may valiantly resist and oppose him in fighting with him. Hee is a serpent, if he but once gaine but a
little

little intermission, hee crowdes him selfe in, and wee can hardly expell him but though wee overcome him, as it were, hee doth recollect himselfe, and assayes to get new strength; even as the serpents taile cut off, doth by licking grow againe; and if his head get in any where, all his body will quickly follow. O thou Conquerour of the Serpent, who art not said to bruiſe his tayle, but breake his head, helpe me that I yeeld not: if I be stricken, if I doe fight with him, grant me also power, O my God, to trample under my feet serpents, and scorpions, and all the power of the adversary, that nothing may doe me hurt. Vouchsafe, holy Trinity, but one God, that I may alwaies be mindfull of thee, that I may alwayes have thee with me; and all the power of Satan shall vanish away. The serpent is afraid of the three leaved grasse, and never lyes upon it; Satan abhorres thy name and memory, and to call upon thee; nor dares approach the adorers of the Trinity, nor those that inhabit neere the Deity. Bee present with me, O God, forsake me not my Redeemer. The serpent flies the Hart, he is driven away by the fume of the fat, and of the Harts-horne; thou

art the morning Hart, thou art that
fume, that odour whereby that infer-
nall spirit is weakned and repelled. Re-
move farre from me gluttony, and in-
temperancy. The serpent cannot en-
dure a fasting man's spittle, but dyes
being sprinkled with it; make mee
poure out my prayers with fasting un-
to thee, and that I may send forth my
fighes, and call forth my groanes, and
I shall be preserved in safety. I often
think of that (O my God) which af-
terwards I dislike of; yet I confesse
these things unto thee, because thou
seest them, though I confesse them not
unto thee; and except I doe confesse
them, thou dost punish them; I often
deale thus with my selfe. Oh that I had
bin so made, that I could not have fallen
and been deceived. I thinke of good in
an ill manner, I therefore thinke of
those things, that thou mightest never
have been wroth with mee, nor that I
might have given thee cause to be an-
gry; this had been good, but I think it in
an ill way; for why hast thou not made
me so? because thou wouldst not; why
wouldst thou not? because thou wouldst
not; I must not bee more wise than is
fitting for me. But I suppose that rea-
sonable

sonable creature is not of a little goodnesse, who avoides ill, by comparing of evils. Thou didst not O God, violently hinder mans Fall, because thou knewest how to draw some good from it; yet followes it not from thence, that thou didst will his Fall, but didst rather will that good which thou knewest how to derive from his Fall; but the Fall it selfe thou didst hate, and extremely detest. What shall *I* thinke my God? pardon him that hath been deceived thereby: mee thinks thy servants are not to be accounted faithfull, and thrifty, if they must be fettered, and shackled, to force them to doe thy pleasure; but when they freely, and of their owne accords do manly act that which belongs unto them. That is not acceptable unto thee, which is forced, and drawne from us by violence, but that which proceeds from true virtue; for virtue proceeds from a free deliberation, not from necessity but free deliberation, and election, require a freedome of will. But why doe *I* dispute O my God? let it suffice me that thou didst not produce a nature not subject to sinne, because it pleased thee not to doe it. Pardon me, pardon me, O my God, and deny not to forgive

my curiosity. We should not exercise our selves in an idle and vaine curiosity concerning the creatures, but we should direct our steps to things immortall, and which indure for ever. Those things which thou wouldst conceale, are not to be searched into. Those things which thou hast revealed, are not to be neglected, that we be not found unlawfully curious in the one, and damnably ingratefull in the other; *I will seek truth in truth, not in vanity; I will finde it when I have sought it, for truths sake, not for vanity; nor will I traffique for the gaine of death in the words of life.*

CONTEMP. &c. 7.

Of Gods Providence, and Preservation.

AS there is not O my soule, O my sense, O my thought, any moment, wherein, my God, I doe not use to enjoy thy goodnesse and mercy; so ought there not to be any moment wherein I may neglect to have thee present to my memory; I should account that I have lost all that time wherein I have not thought upon thee,

O

Sighes, and Groanes. 31

O my God. I should account O God,
all that time lost, wherein I doe no:
meditate upon thee, I therefore come
again unto thee; O thou never failing
light; O thou untyred and never ex-
tinguisht life; O thou ever springing
fountaine; O thou seed-plot of life;
O thou chiefe beginning of wisdom;
O thou first originall of goodnesse;
thou wilt not reject me O my God, for
I speak not to jeering man, but to the
Lord, that splenitickly laughs not at
mee, nor flowts mee with his coun-
tenance. I behold, my God, this large
extended Fabrick, and I am struck
dumb; it was made by thee, and thou
hadst an end of thy work, yet didst
thou not leave thy work; thou didst
not like an Architect depart from
the piece of work thou hadst made;
hee goes away, and after regards it
not; but thou art still present, and
remainest the same. Most powerfull
and wise God, whatsoever thou didst
once make, that thou doest alwayes
preserve, by thy Omnipotency; and
dost order it by thy wisdom. I con-
sider the nature of thy visible creatures,
their place, order, condition, motion;
agreements, harmony, comelinesse,

beauty, greatnesse, use, delight, variety, alteration, and indurance; that is in these corruptible things. I find thy providence manifested in each part of thy creation; I see it in heaven, and in the lights of heaven, the Sun, the Moon, the Starrs, in the ayre and in the Clouds, in the Earth, in the Sea, in the plants, in the herbs, in the seeds, in living creatures, as well reasonable, as unreasonable, foure-footed beasts, flying fowls, in swimming and creeping creatures. Think with thy self my most sweet soule, who it is that orders heavens axeltree that in so many thousand yeers it's not growne old, nor hath received any alteration; and although it be made of a passible and corruptible substance: yet by the word of it's cteation, it remaines still upheld in the same state; O Lord our God, there is none like unto thee. There is none so rude, nor of so brutish a behaviour, but if he lift up his eyes towards heaven, although he may be ignorant, whose providence it is that governes all this that hee sees; yet that doth not understand from the very order, constancy, moderation and profit of these things, that there
is

is a Providence. Though wee should find some living creatures, in regard of their use, unprofitable, and ordeined to no fit use for us; yet might wee receive profit, in beholding them; and they might be more profitable to their hearts that behold them, than to the eyes of those that use them. And although it were apparent that they were hurtfull, and pernicious to mans temporary health; yet would it not follow, but they might mutually serve for his good; though not for his meat and service: yet to exercise his wit, according to that proceeding of common instruction, which is ready at hand to every one that will make use of reason, whereby the invisible things of God are made apparent to the understanding, by the things that are made. Thou hast therefore O God made all things profitable, and nothing fruitlesse. Shall I then bee only without profit? shall I bee the vilest creature thou hast made? let this be farre from me: Let me O God, be profitable to all that aske my help, or that aske it not; for thou hast given me thus many things without asking. Let me be a helper to all that

need; and having understanding, let mee altogether take heed, that I be not silent; having abundance of allthings, let mee not grow benumbed in charity; having skill to governe, let me impart the use of it to my neighbour; I having opportunity to speak to the rich, let mee intercede for the poore; let mee as much as may be, help others in their necessities; and sometime even beyond my ability; let me account another mans distresse, mine owne; and as I would desire to bee helped in my trouble, so that I may not for any respect of my owne, deferre to help another. Let the help I give a nother, be pleasing to mee; which doth indeed redound more to his profit that offers it, than to his advantage that receives it; it is both profitable to the giver, and doth according to the necessity of the occasion cheere him, that received it: that so in one bargaine made, (which seldome falls out) both parties may seeme to have gotten their wished for gaine. O thou mad man, that for to save a halfe peny, dost lose a groat; and to preserve a temporary thing, dost lose that which is immortall. No creature
thou

thou, o God, didst make was ill, though it might seeme ill, because I did not rightly understand it; thou beholdest all things thou haddest made; and behold they were exceeding good. Hce that sayes thy works are ill, deformed, and not beautifull, conceives not all things are faire to their former, or workman, that useth all things to the government of this universe, which hce rules with a supreme Law. But if an unskillfull man should goe into a workmans shop and should see many tools, but knowes not for what use they are; if he be very simple, he thinks them superfluous. But if unawares he light into a work-house, or by ill handling of some sharp iron instrument, doth wound himselfe, he beleeves there are in it many pernicious and hurtfull things; but the workman knowing how to use them, laughs at his folly, and not regarding his foolish words, doth constantly make use of his shop. And yet men that are so simple, dare hardly in the presence of such a workman find fault with things they know not; but when they see them, judge them necessary, and ordained for some use. But in this world
whole

whose builder and governour thou art
O my God, men dare find fault with
many things, whose use they know not;
and would bee thought to know that
which they are altogether ignorant
of, concerning these instruments of
the Almighty Work-master. O the
rashnesse of fraile man! thou my God
who art (in thy selfe) the Alpha, and
the Omega, as thou art in the Angels
like sweetnesse, and comelinesse; in
thy Church as a master of a family
in his house; in the soule like a bride-
groom in the bride-Chamber; in the
reprobate like feare and horreur, in the
just as a helper and protector; in the
world as the author, and governour
thereof; what shall I that am soun-
profitable, and ugly render unto thee,
for so many benefits and ornaments?
I live and prosper in thee, in thee am
I moved, and by thee doe I subsist.
But thou O Lord, who livest for ever,
dost rest in thy selfe, and by thy selfe
hast all things in thy selfe, and dost
enjoy and find all things there; thou
needest nothing, thou seekest for no-
thing without thee, thou sufficest thy
selfe in stead of all things, and thou
thy selfe art all things. Thou art both
God,

God, and Lord of all things, thou art before the beginning of ages, and before any thing that may bee spoken of, art thou both God and Lord of all things created; and with thee doe remaine the causes of all inconstant things, and the immutable originals of all mutable things doe abide with thee, and with thee doe live the everlasting causes of all irrationall and temporary things. O mercifull God, tell mee thy suppliant and miserable creature, tell mee, what can I repay thee? can I imagine so small a space, or such a minute, wherein if thou shouldest withdraw thy hand, and wouldest leave me who am of no account, to my selfe that am nothing, I could remaine any thing? I can neither move hand, foot, nor finger, except thou grantest mee that motion; withhold, thy beck, and in a beck the frame of the world will be dissolved. Seeing then I live, and am preserved by thy goodnesse, all houres, and every minute of those houres; O that I might ascend to thee every houre, and every point of time; O that I might confert with thee, pray unto thee, glorifie thee, and might consecrate my life and motion,

tion, my spirit and senses, and my whole strength unto thee. Thou my God art all things unto mee. Let me being in thee, be all things to thee. In God I will live to God, in God I will move to God; in God whatsoever I doe, I will doe it to God. All things my God, by thy appointment doe serve mee; all that is in mee in like manner shall yeeld a ready service to thee. And because thou hast tempered whole nature for my use, profit, and delight; with what face, mouth, or heart, shall I doubt of thy care, and providence over mee? if thou doubtest, my soule, thou doubtest of God himselfe, and neither knowest the Creator, nor the Creature; shake off my soule thy trembling. Thou hast about thee, and in thee thy Saviour, whose most bountifull heart the heavens and earth doe witnesse unto thee.

CONTEMP. &c. 8.

Of the cloathing of Adam the first Man.

ALas my God, *Adam* did sinne; though created by thee yet broke hee thy commandement, went back, and

and became unprofitable; hee desired to see that thou wouldest not have him to see. But what saw hee O my God? he saw his owne nakednesse. His first nakednesse was nothing else, than tokens of chiefe happinesse, and of the greatest riches; but the nakednesse that this man saw after he had sinned, was meere ruine, a testimony of everlasting woe, and want. That first man saw his body naked, but his soule was more naked, spoyled and disrobed of knowledge, wisdom, integrity, and originall innocency; hee covered his nakednesse, being cnwrapped with shame; but this was a wretched garment; he sowed together figg leaves, and made aprons, to cover himselfe, and his seducing wife; O vaine mantles, O lamentable coverings! And what are all mens cloathings that seeme so sumptuous, and glittering, but figge leaues that quickly vanish to nothing, and gald those that weare them? O would to God that as often as we cloath our selves, wee were urged with the sharp and stinging point of repentance; for they are tokens of our wants, signes of our shame, arguments of our misery, and comforts for
OUR

our extreme infirmities. Thou sinfull and fallen man, why art thou proud in setting forth thy impieties? thou thiefe, why braggest thou of a halter? why dost thou vauntingly boast of anothers fleece? what carriest thou under it, but a sack full of dung, the rotten bag of thy soule? thy skin is not enough to cover thee; nor except thou beest most impudent, dost thou let any one see it, but gettest some other thing to supply the want of thine owne. I behold mine owne clothes, I see a hell of evils; yet I consider the depth of thy care, providence, and mercy; for thou helpest mee thus naked, before I can understand mine owne want and nakednesse; and commandest all the creatures to haste unto me, that they might cover my nakednesse, and supply my wants. Thou thy selfe most mercifull God, as I remember, didst clothe sinfull man in a Lambs skinne, not in Lyons, Beares, Foxes, or Wolves skins, that thou mightest teach him thy hatred to cruelty, greedinesse, deceit, and wrath, and thy love to unspotted simplicity; thou madest his garment of the skins of dead cattell, that thou mightest shew us, how we were fallen from life to death; how
of

of immortall we were become mortall;
that we were from the earth, and must
returne to the earth againe. Thou took-
est a skin of a Lamb slaine, that thou
mightest witnesse unto us, that our Fall
was only to bee healed by a Lambe to
be slaine. O thou garment of the gol-
den age! thou unspotted Lamb, slaine
to the beleeuers before the beginning of
the world. O thou Messias that wast
promised, and food appointed from all
eternity; thou who wast made the seed
of the Woman, and hast bruised the
Serpents^e head: cloath me with thy
merits, and mine owne deserts shall no-
thing hurt mee; cloath mee with thy
righteousnesse, and mine owne unright-
eousnesse shall not condemne mee;
cloath me with thy holinesse, and mine
owne iniquity shall not accuse mee;
cloath me with faith in thee, and I shall
one day receive the robe of happinesse.
Nothing can cover the filthy naked-
nesse of a sinner; nothing can hide me
from Gods judgement, but thy coat, O
heavenly Lambe, but the holes of thy
wounds, but the yawning scarres of thy
body; I will put thee on by a steadfast
faith, and with the Church of old I will
triumph before thee.

CONTEMP. &c. 9.

Of Noahs Ark, Crow, and Dove.

THou art (my God) very long suffering, and thy wrath grants sinners a very large time, nor dost thou root out sinners on a suddaine. Mans malice was great, and every thought of his heart was continually bent to mischief; they neglected thy Word, nor did they obey thy Spirit that wasto lead them; thou therefore didst repent thee of thy Creation, and didst resolve to destroy this Inne of the World, with all the guests thereof: yet did not thy justice haste very much to execute judgement, but thy mercy interposed a hundred and twenty yeares, that thou mightst see whether by often preaching, any could be moved to worke repentance. Ah my God, thou goest with two feet, one of justice, the other of mercy; but mercy alwayes makes the first step, and justice the later; nor dost thou delight in the death or destruction of a sinner, but thou wilt, and commandest that he bee converted and live. But all thy expectation was in vaine, and thy mercies were

were entertained with scorne ; the wrath therfore of thy justice was kindled, and the waters of the Flood broke in upon the earth ; the fountaines of the great deepe were broken up, and the Cataracts of heaven were opened, and it rained upon the earth for many dayes, and almost all thy creatures perished ; and among men, none, but thy *Noah*, and his family, were preserved in the Ark. Thou forsakest not (my God) thou most just, and most bountifull God, those that worship & adore thee, but dost preserve them in fire and water, and amidst the storme of growing miseries thou dost not despise, or reject any; thou dost not affright any one, except he who is so mad as to abhor thee. My God the horne of my salvation, thou that takest me up; thou Father of mercies, God of all Consolation; O Lord my Strength, my Fortresse, my Refuge, my Deliverer; Canst thou draw the sword of justice, and not annoynt the point with the oile of mercy? He lyes therefore hid in safety, in that wonderfull ship, out of which not life but present death was to bee found. What shall I say that that ship did represent, but thy Church? which is tossed

CONTEMP. &c. 9.

Of Noahs Ark, Crow, and Dove.

THou art (my God) very long suffering, and thy wrath grants sinners a very large time, nor dost thou root out sinners on a suddaine. Mans malice was great, and every thought of his heart was continually bent to mischief; they neglected thy Word, nor did they obey thy Spirit that wasto lead them; thou therefore didst repent thee of thy Creation, and didst resolve to destroy this Inne of the World, with all the guests thereof: yet did not thy justice haste very much to execute judgement, but thy mercy interposed a hundred and twenty yeares, that thou mightst see whether by often preaching, any could be moved to worke repentance. Ah my God, thou goest with two feet, one of justice, the other of mercy; but mercy alwayes makes the first step, and justice the later; nor dost thou delight in the death or destruction of a sinner, but thou wilt, and commandest that he bee converted and live. But all thy expectation was in vaine, and thy mercies were

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sed

sed to and fro with sundry Stormes of persecution, and waves of adversitie, and hath no fixed station ; yet the true, and eternall safety is contained there, which out of it is offered to none. *Noah* was the Steere-man hereof: but thou, O God art the Governour both of *Noah* and it, and thou wast *Noahs* true and heavenly Comforter, who dost not suffer it to sinke. The waters of the Flood overwhelmed the palaces of Kings, but did every day better than other beare aloft the Ark of *Noah* : so doe persecutions destroy earthly kingdomes, but thou sufferest not thine owne Kingdome to be overthrowne, but dost even encrease and enlarge it by stormes of temptations. *Noah* sent a Raven, and a Dove out of the Ark : the Raven pursued his prey, and did never returne to the Arke of *Noah* ; the Dove did returne, and was received in againe of this Steere-man : O Christ, let mee abandon the Raven-like gluttony, the lovelinesse of pleasures ; for it is very rare that any one seated amongst the delights of the age should remaine free from a smatch of vice, in which although hee bee not forthwith inthrallled, yet is hee sometimes drawne away by them ; nor can
he

he be long safe, who stands next to danger; let me remember that I am to play the Souldier in such a kind of warfare, wherein there is no rest given; I will resolve to overcome pleasures, which have destroyed many good ingenuities. The Dove finding no seat to rest upon, returned to the Ark, and was admitted into it. O Christ my repose, my soule beaten with the flood of sinnes, findes no refuge in this world, no comfort, no aide; be thou only my retiring place, and my peacefull sanctuary; the Dove makes her nest in the holes of the rock, and in the cave of the flint wall; my soule shall rest in the holes of thy wounds, and shall therein perpetually delight her selfe; no creature so well pleased with *gemitus* as the Turtle, shee mourns both night and day; Oh Christ I will send forth noother voice, than a mourning, and lamenting voice; that I have not my portion hereafter with the Ravens, but that thou O Christ mayst say to me; behold my love thou art faire, thy eyes are Doves eyes; arise my love, my faire one and come away; arise, make haste my love, my Dove, my faire one, and come away. O Christ when shall I come?

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CONTEMP. & C. 10.

Of Jacobs Ladder.

STir up now thy selfe, O my soule, and
 Sraise up thy whole understanding,
 and consider (as much as thou art able)
 how great, and what that is that is set
 before thee; goe into *Bethel*, enter in-
 to the house of God, wherein the Lord
 inhabits, which is the Gate of Heaven.
 Where canst thou take better rest than
 where thy God doth rest? If the heart
 of man bee not fixed in that eternall
 place, it can never be firme, but more
 wavering than motion it selfe, passing
 from one thing to another, seeking rest
 where there is none to be found; for if
 his captive affections be taken up in
 these transitory, and vaine things, he
 can finde no true rest, because the soule
 is of so great a value, that nothing but
 the chiefe good can content it: enter
 therefore (O my soule) into *Bethel*, goe
 into the house of thy God, dwell in the
 high place, accompany thy God. As-
 cend, O my soule, ascend; the Ladder is
 set, by which thou maiest climbe to the
 most High. What is that Ladder, O
 my

my God, which thy holy *Israel* did see
in his dreame? which stood upon the
earth, and reached heaven with his top,
by which also the Angels of heaven did
ascend, and descend? is it not thy righ-
teous Sonne, who is the Way, the
Truth and the Life, and by whom only
we have access to thee. He stood up-
on the earth, because hee assumed our
humane nature into the unity of his
Person, and the branch of *Iesse* sprang
from the earthly Virgin. Thou my God,
willing of old to heale man (the King
of all thy creatures) of his sinne, didst
make as it were thy blessed Sonne in a
sort to goe back from the excellency of
the Divinity, and by extreme humility,
having passed over nine degrees, those
nine orders of Angels, to descend by the
incarnation, unto the tenth degree, even
the humane nature. He was borne unto
us, he lived amongst us, he also ruleth
amidst us; he is with us, nor doth he
ever forsake those whom he once deter-
mined to love. O blessed Ladder, fixe
thy selfe also upon my heart, and cause
my soule to mount up, and remaine
with thee. Thou didst descend for my
sake, let me ascend to thee; as thou hast
conformed thy selfe to my infirmity, so
make

make me partake of that rest and pleasure, which no care can either interrupt or lessen. The top of this Ladder did touch the heaven, but thou the Messiah dost not only touch heaven, and art from thence to come unto us, and hast from all eternity taken thy pastime therein, but hast also framed it; thou, who hast neither beginning nor end of dayes, for yesterday, to day, and for ever, art thou the first and the last, the great, the true, and blessed God, who wast in the beginning, and wast glorified with the Father before the foundation of the world was layd. But the Ladder was but one that did reach from earth to heaven; so thou O most sweete Jesus art Lord of heaven, and a man of the earth, yet but one Person, but one Man, one God, and one Mediatour between a displeased God, and a wretched man, by the union of the Divine, and humane nature. By this Ladder Angels ascend, and descend; because Angels desire to look into the mystery of so holy, and admirable an union, who notwithstanding, doe alwayes see, and heare the holy Spirit instructing them. There doe also other Angels ascend, and descend, even the Teachers, and be-
lievers,

leavers, who ought to preach nothing else but Christ, because there is no admittance to life by any other; nor is there any open familiar, and daily passage to the Father but this. Imitate O my deere soule, the pure, chaste, and holy Angels in purity, in chastity, in sanctity; except thou wilt lie groveling on the earth, and laden with the durt of thy sinnes, bee thrust into hell. O Lord, I cannot lift up my selfe; bee thou my guardian where ever I goe, and bring me out of banishment into thy promised Land; nor neglect or forsake mee till I shall returne into my Countrey. In the meane time, let mee be like *Iacob*, a supplanter, and by faith let mee trample upon sinne, let me prevaile, and obtaine the blessing: let mee rest upon the living Corner Stone, and I shall not bee moved or confounded: let me be also a spirituall Stone, built upon that Corner Stone, that I may become an Habitation, and Temple of Divinity. Ah Jesu, my Redemption, my Love, and Desire, bee present with mee: I invoke thee, I cry unto thee with a strong voice, with my whole heart, which voice none but thou canst heare. I invite thee into my skul, enter

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into

into it, and fit it for thy selfe, that thou mayest possesse it without spot or wrinkle; for a pure habitation is futeable for a most pure Lord: sanctifie mee therefore thy vessell, which thou hast made; empty out the malice, and fill it with grace, and keepe it still full, that I may bee now, and ever a Temple fitting for thee to dwell in. Most Sweet, most Benigne, most Loving, most Decree, most Mighty, most Desired, most Pretious, most Lovely, most Beautifull. Thou that art sweeter than Honie, whiter than Milke, or Snow, pleasanter than Nectar, more pretious than Gemmes, or Gold, and deerer unto mee than all the riches, and honours of the World.

CONTEMP. &C. II.

Of the most tender care of God over his people; to be collected from his care for his people Israel in the wildernesse.

MY soule doth often languish, and my heart is often full of great cares when I thinke what I may bee, namely, an example of weakenesse the ruine of Time, the scorn of Fortune, the

the image of Mutability, the beame of Envie, and Calamity, and the rest nothing but Flegme, and Choler. Oh, who sees not how many things may be every where busie upon the circumference of the earth? Oh with how many teares and sighes, they fill the earth, all which doe as it were by a certaine fate accompany mans life? he deplores the sicknesses, which possesse this his body; he deplores the uncertaine condition of his health, and the ambiguity of his life. For what Age or Time is there, wherein hee is not thwarted by some evill? doth he not so soone as he is borne, and newly pulled from the moist receptacles of the womb, abound with slime and filth, and make all things ring with his bawling cries? after, if hee live to the flower of his age, he is carried violently by his intemperate heate; if he attaine to his youth, by reason of the ardor and violence of his spirit, he cannot be kept within the bounds of his duty by no counsell, or admonitions; if he live to his old age he then dies and withers by little and little; yet all this is not enough; for what Art could man ever yet finde out, either to divert a plague, or to stop the force of violent rayns, falling

from heaven, or stay an earthquake, or quench a fire breaking out of the earth? I see a ranke and mutuall succession of evils, and I behold a continuation of dangers: But if I come to the soule, I see even there an army of diseases, by which it is besieged; if I shall wipe away griefe, feare comes in its place; if feare retire, anger ariseth; if anger bee appeased, envy comes in its roome; misery is at hand, and evils are neere; nor doth ever any certaine rest befall us. Alas, alas, miserable creatures that wee are, how often is man even brought to nothing? I am astonished when I ruminat on these things, and I poure forth my heart like water; I am not contented with small drops of reares, but poure forth such plenty, as the violent and swift running streame is wont to doe; I can no where finde ease, nor ever peace, nor can I finde any where comfort, but when I flie to thee my God, my Fatherly God; for thou pourest forth thy goodnesse night and day, without ceasing. As it is the property of heate to waime, and of cold to coole: so is it thy property, good God, to doe that which is good. I am surely a wretch, and sufficiently afflicted; yet thy

thy goodnesse, thy beneficience, thy care, hath overcome all my misery, vanquisheth, and utterly brings to nothing all my affliction. If I make a just reckoning, there is no man but oftner sees it cleare, than stormy; upon whom thou dost often poure forth thy blessings above his hopes, and thy gifts have overcome his wishes: thy bounties are free, nay, unexpected monuments of goodnesse doe of their owne accord flow from thee: for thou, King of the world, art thou compassed about by any offerings, or sacrifices, that thou shouldest confer on Mankind all these things that are so usefull for his life? dost thou not adminitter the engendering heate of the Sunne, the coole refreshings of the Night, the Seasons, the Winds, and Raynes to good and bad, to just and unjust, to free men and to servants, to poore and rich, with an equall hand? It is thy property, O powerfull and true God, to afford blessings unsought for, to weary and feeble creatures, and such as are continually brought low by many sorts of crosses. But I am exceedingly refreshed, and I am transported with wonderfull joy, when I consider that thou art alwaies

an evident assister of good men, and dost maintain the better cause. Although many that belong to thee, do behold the posterity of Israel often murmuring, and cursing; yet is hee a rejoycing victorious rock, amidst all the greatest dangers he is invironed withall: He is oppressed, vexed, troubled, and almost overwhelmed; but my helping God comes in season to his ayde, to deliver those that mourne. O admirable care of God for his people! O more than Fatherly protection! I am scarce my self, when I behold those great workes of my protecting God. *Moses* set in the Wilderness to feed his flock, sees a burning Bush, heares thee out of the Bush, receives thy Commands, is exalted in Power, is sent to *Pharaoh*, approaches him, speakes to him, is contemned, and overcomes him. Egypt is smitten, *Pharaohs* disobedience is scourged, and that not after one manner of way, that the sacrilegious King might bee tormented with variety of punishments. And what? after this he rebells ten times, and is so many times punished. What is it then that I say? why, I do conceive that during all this, thou tookest knowledge of the estate of thy children, thou didst

didst judge of it, thou tookest care of them, and didst most benignly protect them; as often as thou smitest the rebelling Egyptians, so often didst thou cast backe thine eye upon thine owne; so often didst thou preserve them, and judge their enemies. But what followed all this I have said? Israel is let to depart, doth celebrate the Passeover, doth rob the Egyptians, and goes thence with great riches. *Pharaoh* repents him, musters an army, overtakes them in their flight; his army is stopped, hee is divided from them by darknesse, the sea is dried up, Israell rejoyceth he is delivered by the officious patience of the waves; *Pharaoh* follows after them, the sea returneth upon him, and hee is swept away by the working waves. In order after these things, the Hebrew Nation, that had conquered without warre, enters the wilderness, and journeyth without travel, and walketh without a way: God ushering them; they honourable in having God a fellow-souldier with them; and being mighty, by his heavenly guidance following the moving Pillar, cloudy by day, and fiery in the night; using fit distinctions of colours for the

difference of the times, namely, that he might distinguish the light of the day, by a muddy darknesse, and that he might enlighten the dusky night by a bright shining flame. Thou addest O wonderfull, bountifull and mercifull God, Fountains springing in a moment: thou addest the healed waters, either given, or altered; keeping their forme, but leaving their nature. Thou givest them tops of mountains with streames gushing out; thou makest their dusty fields flow with new streames; thou givest them multitudes of quails, brought to their tents, as they journeyed. Thou God, most indulgent in pittie, thou givest man things not onely fit for his use, but baates to intice him up to thee: my God, thou lovest and cherishest thy people, even with pleasure, to thee; Thou assistedst them forty yeares long, the starres daily affording them food, and the dropping poles of heaven in like manner flowing with pleasant sustenance, not onely for livelihood, but even for their delight. Thou preservedst the men, without addition, or diminution in the parts of their bodies; without growing of the nails, without wearing of the teeth, the haire alwayes of
one

one length, their feet not gauled, their garments without tearing, and their shooes without mending. The honour of thy servants doth abound even in the dignity of their vile Cloathing. Here I finde God in his office of instructing men, descending to the earth; the Son of God applying himselfe to the earthly customes of men, & a numberlesse number of common people admitted to the fellowship of thy divine familiaritie, to prevaile with thee in the honour of thy holy friendship. I heare God speaking neere at hand, preaching the Law with his divine mouth; I view the letters graven with the finger of God, the learning people, and teaching God; and that there is as it were but one schoole of heaven and earth, mixed of men and Angels. For so it is written, that when *Moses* had reported to the Lord the peoples words, the Lord said unto him, Now will I come to thee in a thick cloud, that the people may hear me speake to thee: And behold, a while after, they began to heare thunders, and lightnings, and thicke clouds began to cover the mountains. And again; He did descend upon the top of Mount Sinah; And afterwards he spake with *Moses*,

all of them seeing, that the Pillar of the Cloud did rest at the doore of the Tabernacle, and they stood and worshipped in their Tent doors. Thou didst speak, O Lord, to *Moses* face to face, as one friend useth to doe with another. O what a care hast thou of thy creature man, thou God that affordst and performest these so great things for him: making vile man partaker of thy Word; and as it were admitting him to the fellowship of thy holy company, opening thy hands full of immortall riches, nourishing him with the cup of Nectar, and feeding him with heavenly food! What greater care, I beseech thee, couldest thou performe in that thy government, or what greater affection couldest thou use, that whereas they were but in the action of this present life, they did notwithstanding then enjoy a representation of their future blisse? Nor let any man here murmur, that thou hadst this care of mankind heretofore, but that thou now hast it not. Whence shall I beleeve this repining doth proceed? by chance, because we are not daily fed with Manna, as they were, although we reap from our fields most plentifull Wheat-harvests? or is it because

carfe wee catch not Quayles flying as it were, into our hands : whereas we devour all kinde of birds, of cattell and beasts? or because we doe not with open mouthes receive the waters springing from the rockes, whereas wee drench our Tavernes with the juice of the grapes? Somthing I adde more, that we our selves who thinke that God did then take care of them, and do suppose, that God doth now neglect us : if wee could exchange our present blessings for theirs; which are past; wee would utterly refuse to wish to bee in their Condition. For we would not lose the things wee now have, that wee might possesse the things which they then used. Not that wee have better things than that Nation then had, but because even they who were fed by the daily ministry of heaven, and of God himselfe; did preferre the old gluttony of their bellies, before the present good things they received; being sad with the calling to minde of their carnall meates, and falling sicke for the filthy love of leeks and oyons; not that these things which they formerly used were better, but because even as we now do, so did they then; they loathed the things
they

they had, and desired the things they had not. We doe rather extol the things that were then, than the things which now are ; not that we had alwayes rather have them, if we might choofe; but because this is an usuall fault, that mans soule is incident to ; to desire the things are absent ; and for other mens things to please us better than our owne ; and for ours to please others more than the things they doe enjoy ; so fastidious are we, most miserable men, that we are not worthy to live, much lesse, of life with the good things appertaining to it. But what ere thou givest or deniest, thou art alwayes a Father, and dost never forsake a sonne that trusts and hopes in thee. Give if thou wilt, but onely five loaves and two fishes ; a handfull of meale, a little oyle in a pitcher, a few shreds, and branches of trees, and no more ; I will boast of the care thou hast of mee, O my God, in thee will I boast my heavenly Father, who takest me up, nor can I receive disquietnesse from thee, for ever. Thou wilt say to my soul, I am thy salvation; no good thing shall be diminished to them that seeke thee : they shall not bee confounded in the evill day, and in a time of famine they shall

shall have enough. Although I fall, I shall not be dashed to peeces, because thou settest to thine hand. I never saw the just man forsaken, nor his seed begging their bread : I will seeke thee, O Lord, and thou shalt heare mee, and shalt snatch mee out of all my troubles: being poore I will call unto thee, and thou shalt save mee from all my cares : those that feare thee cannot truly suffer want : Thou wilt command that the meale in the vessell faile not, that the oyle in the pitcher decrease not, because I have need of all these things. I will first seeke the Kingdome of God, and other things shall be added unto me. It is so far from thee, my God and Lord, that thou shouldest forsake thine, that thou makest even dogs to helpe and give them ease. I will expect thee, O Lord, I will play the Man, I will suffer thine hand, O Lord, and my heart shall receive comfort ; let my father and mother forsake mee, thou Lord shalt take mee up. O God thou shalt be my helpe, nor wilt thou despise me, O God my salvation. Thou shalt set me upon a rock, thou shalt hide me in thy Tabernacle in the time of afflictions ; thou shalt hide me in the depth of thy Tabernacle,
in

in the time of affliction, that I may see thy goodnesse in the land of the living.

CONTEMP. &C. 12.

Of the Tabernacle of the Children of Israel ; Of the Cloud wherein Gods especiall presence was manifested ; Of the Mercy-seat ; Of the Arke ; Of the Manna ; and Of Aarons rod.

I Creepe before thy Tabernacle, my God, & I cōsider how thou didst appear to thy people: I find many terrible things, but yet comfortable also ; thou wrappest thy selfe in a Cloud, yet is not thy Majesty the lesse resplendent: it is so great that thou affrightest, and art feared like a consuming fire ; and how shall I beleeve that an Intellect severed from all mixtion of mortality, most excellent, most wise, and most holy, a spirit piercing through all things, and intent even to each particular part of the Universe ; which doth as it were to the strings of a most exquisite Harpe, modulate the song of vanishing things in a most pleasing variety ; a Spirit unbegotten, immortall, everlasting ; that is onely a place, yea a world able to conteyne it selfe, and the greatest world.

world of wisdom, of holiness, of understanding, of reason, of life, of formes; to whom intelligible nature it selfe doth breath forth, and ceases not to frame and render praises, can be cloathed in a cloud? yet thou cloathest thy selfe with a cloud that thou mightest then exhibit thy selfe according to the time of faith, not as thou art a God, but as men might endure to behold thee. Thou teachest us spirituall things, by corporall things; and dost demonstrate unto us invisible things, by things visible; thou art the sun O my God, but my weake eyes cannot looke stedfastly upon thy most resplendant light, except a cloud be interposed; if I will try the strength of my eyes farther, I may easily be blind; if I will soare higher, I may be in danger to bee burnt to ashes. Let me alwayes beare in mind that which one of thy Saints was wont seriously to ruminare upon; I am a man and understand not Gods secrets. I dare not search after them, and therefore I am affraid even to make an essay upon them, because it is a kinde of sacrilegious rashnesse to desire to know more than is permitted unto me. In thy Tabernacle I see the Arke of thy Covenant; besides the Arke, I see the Mercy

Mercy-seat ; I see Manna in the Arke, and those rocky leaves, and Volume of stone wherein the Law was written, published amidst thunders, amidst lightnings, amidst the horrid sounds of heavenly trumpets ; amidst the deadly favour of the ambient ayre, amidst the poles of heaven bellowing with these sacred noises, amidst those fires, mists and clouds, replenished with the holy Deity. O my God, how many mysteries do here lie hid, that I would I might understand ? mee thinks, I see Christ in all these things ; for hee is the true Mercy-seat, who alone hath done away the sinnes of the whole world, by the onely sacrifice of his passion, and hath made thee a God propitious unto us. Hee was represented by that golden peece of workmanship, wherein thou diddest promise that thou wouldest dwell, and hearken unto those that should call upon thee : for thou lovedst us also in him thy beloved one ; and in him art mercifull unto us. Hee defends his Church, as that golden tent did cover the Arke : and did hide the Law which was laid up in it from the face of God, that dwelt above it : that hee should not according to the rigour thereof,

thereof, take notice of our finnes, or enter into judgement with us. Thou thy selfe, my God, hast promised him unto mee, that he might be a sacrifice for me in his owne blood. Thou hast made him a propitiation both for mine, and for the finnes of the whole world: O Christ my reconciler, my place of refuge, O my hope, redeeme mee and reconcile mee, that I lose thee not, and bee forced to beare the wrath of my everlasting Father for ever. He is the true Arke; for as the Arke was made of pure gold, and the neatest wood; so my Redeemer, God and Man, is consubstantiall of the most high Godhead, and the most perfect humanity. The Tables were put in the Arke, because my Redeemer hath in him the perfect fulfilling of the Law, by whose benefits (apprehended by faith) our disobedience becomes unhurtfull unto us. What more sweet than Manna? And what more wholesomethan Christ the bread of heaven? which whosoever by faith shall eat, shall never bee bitten with hunger, but nourished for ever by an unspeakable happinesse. I also find *Aarons* rod, sometimes dry, sometimes flourishing; the rod of *Jesse*, the tree of life, Christ my Redeemer,

Redeemer, with suffering upon the crosse gives up the ghost, & forthwith returns to life, and flourisheth without end. O the riches of the wisdom and understanding, which thy Book affords them that love and hearken unto thee! O Christ, be thou my Propitiatory, if the infernall tempter shall accuse mee, be thou my Arke where I may bee hid, when sinne doth tyrannously grow cruel against me, be thou my staffe whereon I may leane, when I shall enter the vale of death, be thou my Manna where with I may bee continually refreshed after death, in thine everlasting Kingdom.

CONTEMP. & C. 13.

Of the Conception of Christ.

O What humility, O what a desire to save me hadst thou, O Christ my Saviour: there was no truth in my mouth, my throat was an open sepulchre, I have dealt deceitfully with my tongue, and my spirit is not pure; and thou that art the very mouth of truth, the throat of sweetnesse, the tongue of virtue, my most unspotted Saviour, and
free

free from all contagion of sinne, dost
kisse mee with the kisses of thy mouth;
O blessed kisse and to bee wondred at
for its admirable value, in which, one
mouth makes not an impression upon
another, but God and Man are united
together. With what else shall I com-
pare thy incarnation, but to a kisse? a
kisse, a token of peace and reconcilia-
tion; and by thy incarnation, was peace
and reconciliation restored to the
world. O what a blessed day is that,
when thwarting thy paths I receive a
kisse from thy offended mouth, in stead
of a deserved reproofe; as thy Spouse
the Church cries out, burning with im-
patient love, shee cryes out, Let him
kisse mee with the kisses of his mouth:
with a desire kindled from the promises
and benefits of Christ, she beseeches the
Messiah might be sent unto her, that she
might heare him speaking, and behold
him instructing her: in his flesh, shee
requires him to descend, and to bee
united to the humanity. Consider the
Church O my soule, who having (of a
longtime) had a promise of her Lords
comming, from the mouth of the Pro-
phets; and having beene a great while
in suspence, raiseth her selfe from the
body;

body; abandoning luxury, and carnall pleasures, and delights, and disrobing her selfe of the care of secular vanities, doth wish for the infusion of the divine presence, and grace of the saving Word; and how is shee tortured and afflicted, that hee comes so late? wounded as it were with love, not able longer to endure his delay, turning to the Father, shee beseecheth him, that he will send God the Word unto her. I will not have him speak by *Moses*, nor by the Prophets; no; let him take my body upon him, let him kisse me in the flesh: Follow my soule, thou which art a part of that most happy assembly; follow the example of that groaning Church, and think on nothing more; love, cherish, vow unto, and expect nothing more, than thy Messias. See, I beseech you, and consider, the familiar, and friendly communication of those soules (sighing in the flesh,) with the heavenly powers; they rejoyce in those kisses, they aske for what they desire, yet they name not him they love, because they doubt not, but that hee knowes them, with whom they have been accustomed (so often) to converse withall; therefore they say not, let this
or

or that particular kisse me, but only let him kisse us; as *Mary Magdalen* did not expresse his name whom she sought, but only said to him (she thought had been the *Gardner*) Sir, if thou hast taken him; What him? she utters it not, because she thought that must needs be manifest to all, which could not (for one moment) depart out of her heart; neither doth that betrothed Virgin, desire one kisse, burning continually with chaste love, and impatient of delayes; but she askes for many kisses, that her desires may bee satiate. For she that loves, is not content with the parcimony of one kisse, but requires many, challenges many, and so useth to commend herselfe often unto her beloved. Kisse thou also the Lord, O my soule, lest at any time he be angry, and thou perish in the way. Who will give thee unto me, O Lord? O let me find thee, and I will kisse, not my hands, or any thing my hands can touch, but even thee, O Lord. Let the tumultuous flesh be silent, let the phantasies of earth, and water, of ayre, and of the vault of heaven hold their peace; let dreams and imaginary revelations bee still; let every tongue, every signe, and
what.

whatsoever is acted in a trice, be quiet; say nothing to thy selfe, O my soule, passe by thy selfe, and have no thought upon thy selfe, but upon my God. For heis truly all my hope and trust. For in God and our Lord Jesus Christ most sweet, most bountifull, and most pitifull, is every of our portions, our bloud and flesh: the lover doth (as much as possible) desire to be one with the thing beloved: and therefore they cling together, and glew, as it were, their bodies in one, and they strive to make, of both their soules, but one, by the conjunction of kisses. Thou, O Jesus, my love, thou my desire, thou my thought, thou my hope, thou my wish, I would I could alwayes cleave unto thee. Would to God that where thou my portion doest raigne, there I may at least be a subject, and where thou my blood doest rule, there I may obey, and where thou my flesh art glorified, I may not bee there confounded. I am indeed a sinner, but yet I distrust not of the communion of grace; and if my sinnes doe forbid it, yet my substance requireth it; if mine owne offences exclude me, the fellowship of my nature drives mee not back; for God is not so great an
enemie,

emie, that hee should not love his owne flesh, his members, and bowels. I might indeed despaire, by reason of my too too many sinnes and offences, my infinite faults, and negligences, which I have committed, and which I daily, and without ceasing doe act, in heart, mouth, and worke, and by all wayes that humane frailtie can offend, except thou haddest kissed me, except, O Word, thou haddest beene made flesh, except thou shouldest dwell in me. Let reason here be silent, and let faith speak; the things are true which I say, for thy Spirit hath revealed them unto me; yet are they so profound, that I cannot pierce into them; they are so high, that my abjectnesse will not suffer me to reach them. I will adore them in silence, and admire in my adoration. And thy miraculous incarnation, shall cleanse my spotted conception. Let not reason conceive that which thy overshadowing doth work, so that my Salvation may be firme, sure, and unshaken.

CONTEMP. &c. 14.

Of Christs Nativitie.

THat which none ever saw, now all the world beholds; that which none ever heard, now all the world doth heare; God, the Sonne of God, undergoes the shame of our humane nature, and takes upon him the reproachfull principles of our earthly originall; he lyes in a manger, to whom Angels doe yeeld their service; he suffers himselfe to be wrapped in swadling cloathes, who gives cloathing to the heavens; no ambition scene in his house, a bare couch in a stable, and his Mother lodged in hay; such an Inne doth the worlds Creator make choice of; these were the dainties of the holy Virgins child-bed; ragges in stead of purple; for silke, and princely trimming, nothing but plaine hemmes; hee that was (before the foundation of the world was laid) borne from the heart of his Father, who had *Alpha* and *Omega* for his surname, the beginning and the close of all things which were, or are, or shall be, hereafter: now in
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the end of the determined time, put on the shape of a servant, and is borne of a poore Virgin. Let the vault of heaven sing, let every Angell sing, let all that belong to vertue sing, to the praises of God, let no tongue be silent; and let every voyce, for ever and ever sound forth his praises. Old-age and youth, quires of Infants, troopes of matrons and virgins, the simple maydens with tunable voyces; let them with chaste consorts chaunt forth his praises; let every age acknowledge that the reward of our life is come, after the bondage of our sharpe enimie. Whence is this, that not the Mother of our Lord, but that the very Lord himselfe comes unto us? How great is he that is given to mee? hee is the Angell of peace, the Lambe of God, the Benefactour of all, the horne of salvation, the Bruiser of the Serpents head, the Governour of Israel; he is the desire of the Gentiles, the guide of our life, and the expectation of the Nations. He is the Son of the most High, the branch of *Jesse*, the humble Caller of mankind; he is our Intercessour, he is our Righteousnesse, he is our Deliverer; hee is our Mediatour, hee is our Nourisher, hee is our

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Helper. He is the Prince of Peace, he is the great Prophet, the Restorer of our quiet, he is our Redeemer. Hee is our Reconciler, he is King of Sion, a Saviour, an Expiatory Sacrifice; he is the heavenly Bridegroom, the Expeller of sadnesse, he is the Word made flesh, the most ample Present, the heavenly Zealote; he is all things. Let the bright heaven thunder, let the glad earth personate, let yawning hell mourne, but let mankind keepe a Jubily: we groaped in darknesse, and were blinded and covered in a most thick night; he proceedeth out of the darknesse and night that expelleth these mists of ignorance and night of sinnes. Our nature is not now strange to God, since that in it, even in Christ our Mediatour the fulnesse of the Godhead doth now dwell; for the Virgins womb was made choice of for the Lord of heaven and earth to spring in; nor was that blessed masse, the Sonne of God incarnate for her onely; but that of his fulnesse all wee might be made partakers; God did not onely make mee, but hee made many things for me; seeing that the Word is made flesh for me, and dwelleth in us, he is become one flesh with me, that he might

might make mee one Spirit with him. Christ would become that which man is, that man might become what God is; it is impossible for mee to understand the secret of his Nativity. My understanding failes, my voice; nay, not mine only, but even the voice of the Angels is stopped; it is above Powers, above Cherubin and Seraphin, and above all sense. I therefore lay my hand upon my mouth, I may not search after these so high mysteries: It may bee knowne that he was borne; It is not to bee disputed how hee was borne; it is rashnesse to enquire after this. This is an unutterable Birth, who shall declare it? An Angell shewes it, the Vertue overshadowes, the Spirit assists, the Virgin beleeves, a Virgin brings forth, and yet continues a Virgin; who doth not admire? the Word is born an Infant, & length is acknowledged to be short, & breadth narrownesse, heighth lownesse, and depth shallownesse; there light is found that shines not; the Word an Infant thirsting for water, & hūgring after bread. O Nativity, honorable to the world, in its unpolluted holinesse, lovely to men by the greatnesse of the benefit bestowed, inscrutable also to the An-

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gels, by the depth of the sacred Myſtery, and admirable in all theſe things, by the ſpeciall excellency of the newneſſe thereof; even ſo, that there hath not bin ſcene the like before it, nor can there be ſeen any ſuch to follow it. Ah what was the cauſe of Chriſts comming and Birth? what, but to ſave ſinners? Take away ſickneſſe, take away wounds, and there will bee no uſe for medicines. Therefore the great Phyſitian came from heaven, becauſe men lay ſicke in all places; all the ſtcke of mankind was loſt by the ſinne of one, in whom all were; and therefore came one without ſinne, that might ſave all that were in their finnes; for not our merits, but our finnes, drew him from heaven. It is a thing becomming our faithfull ſoules, Chriſtian breſts, beleev- ing minds, that we celebrate the comming of our Lord with all devoutneſſe, and that we meditate of his Birth, being delighted with ſo great a conſolation, and amaſed with ſo excellent a Dignity, and enflamed with ſo great a love. It is a worthy thing my brethren, that we ſing forth glory to the Trinity in unity, and to God the Divine, and begotten off-ſpring, and alſo to the Spirit,

Sighes, and Groanes. 77

rit, proceeding from them both. O Je-
su, thou that wouldest be borne an In-
fant, make mee become little in mine
owne sight, and that I may not too
much desire high things. Thou which
diddest proceed from the wombe of a
most chaste Virgin, be thou also borne
in my chaste heart, which is purified by
thee. Thou who wert born in the town
of *Bethlehem*, that is, the house of
bread, and wast sought and found by
the Shepherds; joyne mee often with
thy Shepherds, and furnish mee with
the heavenly bread, and so thy Nativi-
ty shall for ever satisfie me. The hea-
ven was opened when thou wast borne;
open heaven also unto me, when the
dayes of this my earthly birth and pil-
grimage are ended, that I may see and
glorifie thee. Angels accompanied the
Shepherds that went to thee; joynethem
also to my company, that I be not cast
headlong into a by-way, or desire any
thing besides thee; the brightnesse of
the Lord did shine upon those that did
desire to be neere thee; I would that I
might bee alwayes present with thee,
and be illuminated by thy Light, that
I rush not into darksome fens, or be in-
volved in filth and pernicious dark-
nesse.

nesse. They granted thee no roome in the Inne; O make choyce of a place in my heart, let my heart be thy manger and thy swadling bands, wherewith thou wert swathed, that I may for ever remaine inclosed within thy wounds, and within thy mercy, and my soule shall magnifie thee, O Lord, and my spirit shall rejoyce in God my Saviour: I will call out with those lowd crying and fiery inhabitants of heaven, *Glory bee to God on high, on earth peace, good will towards men:* now is wrought salvation, and power, and the Kingdome of our God, and the power of his Christ. Thou art worthy O Lord, our God, to receive Glory, and Honour, and Power; Ah Lord, when shall this come to passe? when wilt thou bestow this upon mee?

CONTEMP. &c. 15.

Of the name Jesus.

WHat sound is this that flies to mine eares ? it is a name that parents gave not, neither did the circumcising Priest bestow it, but an Angell brought it from heaven ; and God, that it should be brought and declared unto us, commanded saying, His name is Jesus ; how pleasant, delightfull and forcible a name ! O how this name doth comfort my soule ! Jesus, is a God of giving men salvation, which is expounded a Saviour, or saving ; for this reason of the name was given, when before he was to be borne, by the Virgin, it was said, Thou shalt call his name Jesus, because hee shall save his people from their sinnes. God hath now manifested his salvation, all the ends of the earth shall see the salvation of our God ; hee hath opened himselfe in the earth, and salvation and righteousness have been fruitfull. My God, thou makest us safe in the Lord our God : thou hast given us a light of the Gentiles, which is our salvation even to the ends of the earth. Let us therefore rejoyce in God our Sa-
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vicur, say to the Daughter of *Sion*, behold, salvation approacheth. The other names of the Messiah, are taken from the effects of his salvation, and doe onely signifie either the beginning, or middle, or onely the end of salvation; but this name *Jesus*, the whole proceeding thereof; for it doth sufficiently containe and expresse, the beginning, middle, and end thereof; and doth include all other things also within it. The Angels adore, and the devils doe tremble at this name, and men receive it for their salvations. This name is glorious in the preaching of it; being thought upon, doth nourish us, called upon, doth mollifie and anoiat us; not in the letters of it, but by its spirit and life. Whence could there have beene, in all the world, so great and so sodaine a light of faith, but by the preaching of the name of *Jesus*? Hath not God called us in the light of this name, into his admirable light to such as are so enlightened and doe see light by his light? *Paul* speaketh deservedly, *You were sometimes darknesse, but now are you light in the Lord.* And the name of *Jesus* is not onely a light, but it is also food: art not thou as often refreshed as thou dost

doſt think upon it? What doth ſo much fatten the ſoule, as the thought of that name? What doth ſo much repaire the decayed ſenſes? It ſtrengthens our virtues, it quickens good and honeſt manners, it cheriſheth chaſte affections, all meat is dry that is not moiſtned with this oyle, is unfavoury, not ſeaſoned with this ſalt. If thou writeſt to mee, I reliſh it not if thou leave out Jeſus; Jeſus is honey in the mouth, harmony in the eare, gladneſſe and phyſicke for the heart. Is any of us ſad? let Jeſus come into the heart, and thence let him flow into our mouths, and behold, at the riſing of the light of that name, every cloud is expelled, and the cleare light returnes: Doth any ſlip into ſinne? doth he haſte even to the halter of death by his deſpaire? doth he not by invocation of this name of life, forthwith reſpire to life? Surely there have beene many others who have had the name of Jeſus; for the name of *Ioſuah* that led the Iſraelites through Jordan, into the land of Canaan, is the ſame name with Jeſus. The ſon of *Syrach* is called *Ieſus*, and *Ieſus* is mentioned in *Zachary*; but theſe men beare the name without the thing; or if they

wrought any safety, they performed it by the power and helpe of this my Jesus. There were likewise many that were called Saviours, as *Othniel, Ehud*, and others; but these were onely deliverers of the body, and did onely for a time deliver the people from their outward enemies, and did for a while keep them free from the spoylers of this world: but this my Jesus is the true Saviour, for he not onely frees and preserveth his people from outward enemies, but from spirituall subtilties in high places. Sometimes indeed he delivers us to outward enemies, nor is he presently Jesus or a Saviour; he sends amongst us warre, plague, haile, cold, poverty, disgrace, diseases, captivity, bondage, but it is for our eternall salvation. He is also a faithfull Jesus, nor suffers he any one to be tempted above his strength, but giveth our temptations such a measure, that we may endure them; and although our Jesus doth seeme too cruelly and too long to leave us in these externall evils, and to lay too heavie a burden upon us, that we are in feare to be overcharged, to yeeld, and to faile under it; yet let us expect the comming of our Jesus, which will be
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in a fit season. My Iesus best knoweth our strength, and how much we can beare; and as the pilot doth diligently take care that the ship be not overfraighted, or fall into any fearfull danger; so my Iesus doth weigh and balance our abilities, before he layes any crosse upon us, that it may not exceed them. Thinke alwayes (O my soule) upon Iesus, because thou hast alwayes need of thy Iesus. If thy sinnes do vex thee. and Satan doth paint them forth, and set them before thee, that he may perswade thee they are more in number than can be forgiven; that they be larger than heaven and earth for magnitude; call upon thy Iesus, and make Satan thy laughing-stocke. Iesus is my Saviour, who hath delivered me from my sins, and hath taken them upon himselfe; he is become for me and all the world a ransome, a sacrifice, a reconciliation. And because it appeares that he is not conquered, but is truly a Saviour, they must needs be sinners indeed, and not feigned sinners that he doth save; for this sentence can never be recalled; Christ is the Lambe of God that taketh away the sins of the world. If the feare of death doth presse thee
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and if Satan endeavour to dishearten thee with the expectation thereof, and doth portraitt the figure of death before thee in a most bloody & horrible manner and repeats unto thee the threats which God denounces against sinners, and the vengeance which he reserves for them, protect thy selfe with the Name of Iesus, and oppose it to the terrors of death. Why should I feare death, that I should feare the paines thereof? when as my Iesus (as himselfe doth teach us) hath slaine my death; O death I will be thy death. Doth Satan strive to make thee sad, himselfe being punished and overwhelmed with everlasting woe, desiring to draw others into his company? pronounce thou therefore but the Name of Iesus with belife, and he vanisheth away; for hee is therefore a Iesus, because he hath ransomed thee from the curse of thy sinnes, and hath reconciled thee to the everlasting Father, that thou mightest for ever rejoyce with him. Why then art thou sad? What ever befalls thee, let the Name of Iesus still come into thy heart, and betweene thy lips, that the force thereof may asswage all afflictions. Nothing is more sweetly sung, nothing

thing is heard more pleasingly than Iesus the Sonne of God. No kinde of sin is so great, but the Name of Iesus is above it ; O thou (therefore) pleasant Name of Iesus, a delightfull Name, a comfortable Name ; O Lord Iesus, if I have done that for which thou mayest damne me, yet hast not thou lost that whereby thou mightest save me. O most mercifull Iesus, O most sweet Iesus, O most gracious Iesus, O Iesu, Iesu, O Iesus the salvation of those that trust in thee, O Iesus the salvation of those that beleeve in thee, O Iesus, the salvation of those that flie unto thee, O sweet Iesu, the remission of all our sinnes, O Iesu, for thy holy Namesake save me, that I perish not ; O Iesus have mercy upon me, while there is a time for mercy, and condemne me not in the time of thy judgement. Iesus Christ, have mercy upon me ; for this thy Namesake, doe unto mee according to this thy Name ; looke on me miserable wretch, invoking thy Name : it is true, my soule hath deserved damnation, and my repentance is no satisfaction ; but it is certaine that thy mercy is farre exceeding all my offences ; give me therefore (for thy Namesake) that mercy,

mercy, O my Iesus ; for thou savest thy people freely by faith alone, without all merit of works , onely for thy Names sake, onely by the power of thy Name, onely by the blood of thy body, whereby thou diddest appease thy Father, and obtainedst redemption : and therefore dost thou save thy people freely, and not for their works, that our soules might be sure of redemption : it could not be sure if thou shouldst not save us but for the merit of our works ; for either we have no merits by manifestly sinning against the Law of God, or we have not merits enough, because our works are imperfect, which can by no meanes satisfie Gods Law ; therefore that our consciences may be sure of the forgivenesse of sinnes, it is needfull that thou be a Iesus gratis unto me : who seeing thou art true and constant in thy promises, it cannot be that I can be deceived, if I trust in thy Name : O most bountifull Iesus, O Iesu my most sweet Lord, keep me in this faith and confidence, even to the end : let thy last word upon the crosse, be my last word in this life, and when I can ipeak no more, heare my last desire, *Father, into thy hands I commend my Spirit ;*

Sighes, and Groanes. 87

Spirit; thou God of truth, and God of my salvation; thou, even thou hast redeemed me; O little Jesus, I onely require thee, comfort my soule, thou best of Babes, draw mee, O draw me after thee, by thy sweet favour, thou Prince of Glory. Lead me, O thou our true salvation, to thine owne Countrey; after thine own victory, wherein praise be unto thee for evermore, *Amen.*

C O N T E M P. & C. 16.

Of Christ's, and of our Circumcision.

BEhold, my eyes, your Jesus; my soule, consider thy Christ; the knife is taken in hand, and the Sonne of the most High is drawn away to be wounded; stay knife from touching the Innocent, let the Synagogue spare the innocent, send him away thou Circumcisor, without touching him; but my Jesus, why wouldst thou be so circūcised, be so wounded, & spill thy most tender blood? Why dost thou so hasten, O Lord, to the shedding of thy milky blood? it is my salvation which makes thee thus to hasten: but why didst thou submit thy self to be circūcised, which
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art the Lord of the Law, nay, the Law-giver himfelfe? was it, to confirme the Circumcifion, that thou haddelt long before ordained to be rightly observed, even till thy comming, and that the old Religion fhould not feeme utterly rejected; or that thou mightelt fave the Jewes by receiving of Circumcifion, as thou didft the Gentiles by Baptifm, that is, wert thou to fave them by the powring forth of the purified dew, or was it that thou mightelt keepe, fulfill, and eftablifh all the Law? What need I to reckon up many things? thou wast circumcifed for the caufe that thou wast borne and for which thou didft fuffer: none of all this was for thy felfe, but all was for thy Elect, for mee, for all that cleave unto thee, that thou mightelt pay for us thofe debts, even thou that didft owe nothing thy felfe, and mightelt free us from our owne, and from the offences of others. O moft loving Jesus, I adhere to thee, doe thou everlaftingly ftick to me; I have runne into debt, doe thou pay them. I befeech thee by that pretious blood which thou wast willing to fhed for finners, in thy moft holy Circumcifion, and afterwards moft abundantly to powre out
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for them, in thy most bitter passion, that thou mightest wash away all mine iniquities ; looke upon me, most humbly petitioning, and often calling upon thy holy Name ; cause me, O Lord, readily to submit my selfe to thy Lawes ; I learne from thy selfe, my Lord, to obey thy Lawes, and to obey thee, not by constraint, but by free consent ; for this is the true obedience of the humane nature, when it subjects its will readily to the will of God, and when by working it perfecteth the good will it hath received, with a willing liberty without any constraint. Give me, O Lord, the Circumcision of the heart, which is, that the cloud of error being taken away, to acknowledge the Creator, God the Father, and his Sonne Christ, by whom he hath created all things, that the truth of God might be fulfilled ; grant that I may cut off, and cast out of my heart all uncleanness of thoughts, and impuritie of my senses. For the Gospell hath not enjoyed cutting away of the Prepuce, but the circumcision of the heart, and that by the Sword of the Spirit wee should cut away all petulancie, as well of our members, as of our affections : this Circumcision is
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not in my power ; succour my weaknesse O Lord, and assist me, that I may doe that which thou hast promised by thy faithfull servant *Moses* ; the Lord shall circumcise thy heart, and the heart of thy seed, that thou mayest love the Lord thy God with all thy heart, and with all thy soule. I am present, O Lord, as thou hast commanded by thy faithfull servant *Jeremy*, Be circumcised to the Lord, and take away the fore-skinne of your hearts, that my wrath break not forth like fire. Give me that which Saint *Paul* speaks concerning me; Thou art circumcised with a Circumcision which is made without hands, if thou put off the body of sins by the Circumcision of Christ. The Jewes circumcised but one member of the body ; grant, O Lord, that I may circumcise all my members. The heart of man is wicked, it must therefore be circumcised, and the Sword of the Spirit is to be unsheathed for it ; and this is the preaching of the Gospell of Iesus Christ ; which if any one receiveth into his heart by faith, first his sinnes shall not be imputed to him, but he shall be accompted just for Christs sake ; then the holy Ghost shall bee given unto him,

him, by whose power it shall come to passe, that the reliques of sinne shall not raigne in his mortall body, but hee shall fit his members as weapons of righteousness unto God. Stirre me up, O Lord, and strengthen me, that I may circumcise my eyes, that they behold no vanitie, nor defile themselves with privie adulteries. Thou hast commanded this, O Lord, if thy right eye offend thee pluck it out and cast it from thee. Stirre me up, O Lord, and strengthen mee, that I may circumcise my hands, that they be not enraged and shed innocent blood; for thou hast commanded this, O Lord, if thy right hand offend thee cut it off. Stirre me up and strengthen me, O Lord, that I may circumcise my feet, that they goe not in the way of sinners, and that they haste not to doe evill; so putting off the old man, and putting on the new, I shall become a new creature, and shall possesse the inheritance of thy Kingdome, O Christ; I shall enjoy the societie of the citizens of heaven, the quire of Angels singing Hymnes unto thee, and the sweet fellowship of all thy blessed ones. Thus thou shalt speak (O Christ) to thy Father, I will
that

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that those thou hast given me, may now be with me, that they may behold my glory which I had with thee before the world was made. O when wilt thou speake this, O Lord, O when shall I heare this ?

CONTEMP. &c. 17.

Of the passion of Christ.

DOest thou ascend for me to Ierusalem, that all things might be accomplished which are written by the Prophets? that thou mightest be exposed for a scorne to the Gentiles, that thou mightest be scourged, that thou mightest be spit upon, that thou mightest be fastned to the Crosse? thou who art the God of glory, the God of life & safety, the chiefe, best, and Omnipotent, most mercifull, most just, most secret, most present, most beautifull, most strong, stable, & incomprehensible God; invisible, yet seeing all things, immutable, yet changing all things, immortall, illocable, interminable, unbounded, without ending, inestimable, unutterable, fearfull and terrible, to be honoured and revered, venerable and renowned, never new, nor ever waxing old,

old, and innovating all things ? For me, who am deep darknesse, miserable earth, the sonne of wrath, a vessell fitted for reproofe, begotten in uncleannesse, living in misery, that must die in extremity ; a vessell taken from a dung-hill, a shell of corruption, full of filth and horror, blinde, poore, naked, subject to many wants, and wretched, and mortall as I am, ignorant when I came in, or when I must goe out of the world, whose dayes passe like a shadow, whose life vanisheth like the shadow of the Moone, a mad mans phansie, as the blossome upon the tree blowes, and forthwith is rotten, now flourisheth, and by & by is dried up, whose life is a fraile and fading life, that the more it continues, the more it decreaseth ; the farther we proceed in it, the nearer it approacheth to death. What shall I thinke ? what shall I say ? what hast thou committed, O most sweet Saviour, that thou shouldest be thus judged ? what hast thou done, O my most loving Saviour, that thou shouldest be handled so rudely ? what is thy wickednesse ? what thy offence ? what the cause of thy death ? what the occasion of thy condemning ! I am the stripe of thy
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thy paine, the offence for which thou art slaine; I am the desert of thy death, the wickednesse revenged upon thee; I am the spleene of thy passion, and the labour of thy torments. O the greatnes and foulnesse of my sinnes! Out of the consideration of the remedy I value the measure of my danger; and so is the esteeme of the medicine, as is the heaping up of my griefe and feare. O the sweetnesse and greatnesse of thy love! although, O Lord my God, the world was placed in the midst of mischief, and is full of misery, yet sentest thou thy blessed Sonne into the world for us, and for this diddest thou send him into the world, that he being sold might ransom us, & being put to death might restore us to life, might honour us by suffering disgrace, and might adopt us for his sonnes. If I would reckon up what he suffered for most miserable man, what voice would suffice me for it? what eares would not be weary to heare it? for he was no sooner borne, but his blood was spilt in the circumcision; he was scarcely circumcised, but forthwith was he designed to the slaughter; he no sooner professed his doctrine openly, but he was called the
impious,

impious, blasphemous, and raging
stirrer up of the people, even by them
whose God he had alwayes beene after
a peculiar manner. I doe every where
behold misery, calamity, disgraces, re-
proaches, griefes, poverty, wearinesse,
sadnesse, hunger, thirst, that he seemes
but onely to have finished in his passi-
on what he had continually suffered in
the whole course of his life. After that
the Son, coeternall and consubstantiall
with his Father, the Omnipotent Pa-
tron of the Church, ordained for a
judge of the quicke and the dead, had
fervently powred forth those prayers,
which he had conceived for mans sal-
vation, wherein he at the point of death
more especially recommended to his Fa-
ther, that deare pledge, (his Church)
for whose sake he suffered not onely
valiantly, but most willingly and free-
ly, not a drop, but streames of blood
to flow from his five wounds. Walk-
ing with his disciples beyond the brook,
that tooke it's name from the shady
vale, the traitour meets him, with an
armed troope of servants and officers;
his neighbours flie from him, his Disci-
ples retire, a friend and companion,
(saluting the innocent) betrayes him
for

for a malefactor ; but it was the same whom before (O cruell mischief) hee had sold for a little money, and for a base price ; his hands are tyed , his armes are bound ; thus tyed and bound is he led away ; and the most deare young man, that a little before leaned upon his most holy bosome, followes after, and *Peter* also, but a farre off, and with great feare ; none of the rest are present : those whom he had loved, whom he had full fed, whom he had taken care of, whom he had healed, doe not so much as looke backe upon him ; they all forsake him that never forsooke any man ; he is made an unhappy spectacle in the house called *Pretorium* ; his shamefast body is made naked, that off-spring of the most pure Virgin ; and was scourged even to death by those beastly Serjeants, ordained to scourge malefactors ; they are instant both with words and stripes, and drunk no lesse with blood than wine ; they binde him to a pillar , they load him with stripes they multiply strokes upon strokes, the place did ring with their smart blowes ; streames of bloud issue from his torne body, and now there is scarce the resemblance of a body to be scene

scene throughout him. Behold the man, saith *Pilate*. And here lift up thy eyes, O my soule, and looke stedfastly upon the face of the Lord thy God; leave awhile all thy vanities, to which thou hast all thy life addicted thy selfe, and if thou canst, collect (for one moment) all thy thoughts, and bestow them (this day) upon thy Saviour. Behold the man, behold a man of sorrow, behold him that is beautifull above the sonnes of men, ruddy, chosen out of thousands, whose haire is as the palme branches, blacke as the ravens, whose eyes are like the doves eyes, by the fountaines of waters, which are washed with milke, whose lips distill the choicest myrrh, like the lillies; behold then, it now raines nothing but blood, his haire cleaves together with blood, his head (pierced with thornes) doth dart forth blood, his nostrils bruised with the strokes of the fist, have besmeared his face with swart blood, and which is most miserable of all, being tyed & bound, he hath not wherewith to wipe of his blood, he hath not, I say, wherewith to wipe away his blood, forcing as it were, from all parts of his body. Behold the man;

This is that face which the heavens cannot behold, and hell dares not behold; this is he that now keeps silence, whose voice is heard in the clouds, whose thunder daunteth the courages of men with his fearful claps. Behold the man; behold the Lord of all things stands in want, amidst all those things which he doth possesse; he standeth bound, who frees all; he stands wounded, that heales all. Behold the man; for thy cause, O man, stands he before the judge, before us all doth he stand for us all; he stands without a garment, he stands robbed, that no wound of his body might be hid from the beholders. Learn, O man, out of these things which he suffered for thee, what account Christ made of thee, to the end, by how much the viler thou art for whom he suffered, by so much the dearer thy Christ may be unto thee: Learne, O man, to avoid those things which may offend thy God. Behold with how much sweat, with what labour, with what griefe he flood, that he, the Son of God might reconcile thee to his Father. I have said many things, yet if thou considerest the rest, they are very few; for the officers adde reproach to his punishments, while they
cloath

cloath his body with a purple garment, made more purple with his most innocent blood. They fasten a prickly crown, made of stiffe thornes, upon his reverend head ; they salte him for a King, and strike their King over the face ; and they blow upon the glasse of Angels with the worst sort of mixed stincks, even the stench of their breaths corrupted by surfeting, and mingled with spittle : and by and by when they come to Calvary, the prophane wretches doe prepare themselves for the butchery, and lay upon his fainting body, that most accursed punishment of the Crosse : his most innocent hands are fastened with nailes, which never did wrong to any, but had wrought salvation for all men ; his most holy feet are fastened with an iron band ; wretch that I am, they must be joyned together, that had been exercised in so frequent travell, for mine, and for the salvation of all men : His eyes swim in blood, those two that were wont to be the lights of the good, but lightning to the wicked : his pure mouth is silent, from which had rained horey combes ; his tongue is tyed, which (with its very silence) convinces the cruelty of the parricides : heaven

was afraid of this spectacle, and (in it
its mourning weed) bewailes its Crea-
tour the Lord of the Starres ; it with-
drew it selfe within a sudden darknesse,
as ashamed of so great a wickednesse ;
the Angels groane, the Citizens of hea-
ven breake forth into teares. O face of
man, harder than a flint, that with dry
eyes canst read this story : O heart of
man, harder than an Adamant, that
these things cannot penetrate : O fierce
and steely heart of man, that considers
not these things. Thy Saviour (being
weary and overcharged under so great
a burden) cries and calls out, and in his
soule calls upon us, My people, what
have I done unto thee ? or how have I
beene troublesome unto thee ? answer
me : I have beene no Usurer, nor hath
any thorow the earth taken use for me,
yet all doe curse me ; God hath shut me
up with the wicked, and hath delive-
red me to the hands of the wicked. Ma-
ny calves have compassed me about, fat
bulbs have besieged me. They opened
their mouths upon me, as it were a ra-
ging and roaring Lion. I am powred
out like water, and all my bones are
scattered abroad ; my heart, in the mid-
dest of my bosome, is like melting wax ;
my

my strength is dried up like a pot-sheard, and my tongue cleaveth to my gums, and thou hast brought me into the dust of death. He cryed, he called out, but there was none that would heare; he is led without the city, to the place made infamous for the punishing of the wicked therein, as unto a publick separate place, that he might not pollute any man by his contagion, which the adjoyning inhabitants gave a name from the dead mens sculs, which lay scattered every where abroad within it. The Captaine of the heavenly hostes, led forth in the sight of men and Angels, to be fastened between heaven and earth, unto the accursed Crosse, & to be refreshed with vinegar; he is wounded, he is slaine, he is thrust thorow with a speare; what current of language can sufficiently unfold this misery? but this remembrance of such stupendious things, requires rather the teares of the faithfull, than the Orators eloquence. O who shall give water to my head, and a fountaine of teares to mine eyes, that I may weepe night and day? I will weepe with strong teares, I will make drunke my cheeks with my teares; the righteous

perish, and there is none that taketh it to heart ; the Lord of heaven gives up the ghost , and there is not one that thinks it concernes him any thing. Raise up thy selfe, O my soule, and weary thy selfe in meditating upon the passion of thy Lord ; no time is more happily spent than that which the devout soule imployeth upon the passion. O wonderfull condition of his censure, and unutterable disposition of a mystery ! the unjust doth offend, and the righteous is punished, the guilty transgresseth, and God is chastised ; the impious sinneth, and the righteous is condemned ; the good suffereth that which the wicked deserveth ; that which the servant is indebted, the Master doth pay. Whither, O whither thou Sonne of God, doth thy humility descend ? how farre hath thy love beene inflamed ? how farre did thy love reach ? and how farre did thy pittie extend ? O Lord Jesus Christ, governe and guide me by thy Spirit, that my soule being pricked by thy visitation, may crucifie its flesh, with the sins and lusts thereof. O Lord Jesus, I onely put my trust in thy passion and death. O Lord Jesus Christ, who hast witnessed, that thy
thy

thy delight is to be with the sonnes of men: thou who becamest man for man, in the later age be mindfull of all thy premeditations, and inward grieve, which from the beginning of thy conception, thou diddest endure in thy humane nature; but chiefly in the instant time of thy most saving passion, fore-ordained from all eternity, in thy divine heart. Remember the sadnesse and bitternesse which thy soule was possessed with, as thou diddest testifie, when thou saidst, *My soule is heavie, even to death*: and when in thy last Supper, thou diddest deliver thy Body and Blood to thy Disciples when thou washedst their feet, and when sweetly comforting them, thou didst foretell thy neare approaching passion. Remember the feare, anguish, and grieve which thou didst endure, thorow all thy tender body, before thy suffering upon the Crosse; When after thy troubled prayer, thou diddest sweat that bloody sweat, when thou wast delivered by thine owne Disciple, taken by thy chosen people, accused by false witnesses, unjustly sentenced by three severall Iudges in the holy City; when at the time of the Pasleover, in

the flourishing time of thy youth, being innocent, thou wast condemned, wast delivered, wast spitted on, thine owne cloaths pulled off, and others put upon thee; thou wast buffeted, thy face and eyes were covered; when thou wast bound to the Crosse, and crowned with thornes. O most sweet Jesus, give me, I beseech thee, for the memory of thy gaines and passion, true contrition, and confession, and also remission of all my sins before my death; and in my death grant me comfort and consolation of spirit, and after death grant me salvation and glory, *Amen.*

CONTEMP. &c. 18.

Of the first and second word of our Lord spoken upon the Crosse.

O My soule, one of thy faithfull servants sadly and mournfully cryes out, concerning *Job*, what a pageant of triumph hath God made of the Devill in that man; what an ensigne of his glory hath he erected from his enemy, when he did (with great patience) cleanse away the uncleanse flowing matter of his sores, when (sportingly)

tingly) hee did call back the wormes that crawled forth from his sores, to the same holes and feeding places of his worme-eaten flesh! But how much hath thy Saviour out-gone him in constancie of mind, and an unshaken patience? he in the last necessitie, in the pangs of death, in the paines of hell, forsaken and made exceeding sad, by his angry God, failes not in the courage of his mind; he shewed no signe that his heart departed from the path of righteousness; but as he began, so continues he to love mankind. Heare the words that he utters from the chaire of his crosse; they were few, but great, profitable, and worthy never to depart out of a Christians heart, as long as he hath his vitall breath. Thus he speaks; Father, forgive them, they know not what they doe. Oh thy supereminent love, O Lord! thou prayest, not O Lord, that they might be punished who afflicted and crucified thee; but that they might enjoy the merit of thy passion, and be saved. Thou so aboundest in thy love, that forgetfull of thy most exquisite sufferings, thou thinkest on nothing but the reconciling of sinners. O incomparable humanitie of unspeak-

able mercy! with what gentle and friendly eyes dost thou looke upon me from the Altar of the Crosse! how can any man despaire, seeing we have so diligent, so faithfull, so loving, and so zealous an intercessour? Where are you trembling sinners? where are you affrighted consciences? doe you delight to see the heart of your Lord to overflow with grace? Come and behold his Crosse: Come, come, see his heart mounting into his tongue, and begging pardon for your sins. Iesus, my God, I am also present amongst sinners, amongst those that crucifie thee; looke on me, and receive me; my sins, my sins were those sharpe nailes, which pierced and fastned thy feet, and hooked them to the Crosse. O Iesus, have mercy upon me, and intercede for mee to thy heavenly Father; intercede for me to day, this houre, this moment, that he may pardon me my sins. In the second place he said, Verily I say unto thee, to day shalt thou be with me in Paradise. How milde, O Lord, how courteous art thou to sinners! thy delight is amongst the sonnes of men, even in thy strongest and most unutterable torments. Thou wast hanged be-
tweene

tweene a most wicked paire of theeves; thou stretchest forth thy hand, that one of them might take hold of it, and that thou mightest draw him to thee with it, and gather him to thee, as a hen gathereth her young ones under her wings. How pleasing is the society to thee, when a sinner joynes himselfe to thee, and (if they will) with what affection dost thou receive and heale them? The Theefe on the left-hand thinking reproachfully of thee, doth revile and blaspheme thee most virulently; therefore thy sorrowes, sweat, labour, drops of blood, streams of blood, prayers and intercession, could nothing profit him: the Theefe on the right-hand, having a zealous opinion of thee, acknowledgeth thee; and though he cannot with his hands, yet doth hee embrace thee with a contrite and devout heart; he begges a great thing of thee, and obtaines the greatest; he begges for a favourable remembrance of him, and he obtains eternall gladnesse. O example of true and wonderful repentance! For what is true repentance? what, but that which is sorrowfull for offences, confesseth them, and hath recourse to Christ their Deliverer by a stedfast faith.

faith? but it is miraculous, because then at length Christ is acknowledged the expiation of his sin, when his most sick soule doth meditate the forsaking of the habitation of his body; and the Redeemer himselfe is in suffering the last and most horrid punishment. O Christ my Lord and my God, grant that I also may bewaile and confesse my sinnes, and aske thee pardon for them, and alwayes weigh with my selfe thy merits; grant that I may doe this with the Theefe; but that I may not put off my desire of thee to the last period of my life, as many doe, who naughtily excuse their most wicked procrastination, by the example of the Theefe. Let me not come to that hardnesse of heart, that the late gaine'd salvation of the converted Theefe should make me more carelesse; nor let me say my conscience tortures me not; my life shall not trouble me, because I see the Theefe had all his sinnes pardoned in a moment. Consider ô my soule, thou guest and companion of my body, not so much the concise confession and faith of the Theefe, but the earnest devotion, and mournfull time wherein the Apostles themselves did wander and forsake their

their Master : then imitate the faith and zeale of the Theefe, and (at last) promise to thy selfe his salvation. Now that unplaceable enemy of our soules, tries to leade thee into this security, that in the fatall houre of death he may thrust thee (head-long) into infernall destruction. It is impossible to be spoken, how many are circumvented and damned by the shadow of this deceitfull hope ; he deceives himselfe, and makes a sport of his damnation, whosoever seekes not for the mercie of God but at the houre of his death ; they are abominable to God, that sinne with a hope that it will be time enough to be converted to God in their old age. The Theefe that at this time did so miraculously apply Christs death to himselfe, had not formerly put off his repentance, for he had never (before) heard of the doctrine of Christ ; therefore in this minute of an houre, in this twinckling of an eye, make mee pray unto thee, and convert thee unto me, lest (securely) promising my selfe salvation, I fall from my salvation. Grant that being converted, I may be charitable to my neighbour, and take care for his conversion and salvation,

as the penitent Theefe did admonish the impenitent Theefe, and did labour to bring him unto thee. Ah my Lord, remember me also in thy Kingdome, if thou wilt at least think me worthy to be remembred, and cast a gracious eye upon mee, and I shall have enough, because I am sure of thy power and wisdom, and I am confident of thy pitie and charitie. Ah suffer me to be with thee in Paradise, where is the soules happinesse, and the beautifull vision of God; I cannot be well without thee, nor can any ill be with thee.

CONTEMP. &c. 19.

*Of the third and fourth word of Christ
uttered upon the Crosse.*

WHo are they, O Lord Jesus Christ, who not onely followed thee to the Crosse, but doe also abide under thy Crosse? Who are they not onely spectators of thy most cruell punishment, but exposed also to the cruell torment of their eyes and soules? It is Christs Mother, the crowne of Virgins; it is *Mary* thy Mother, it is *John*, thy kinsman, it is thy most loving Disciple, who leaned upon his Masters brest

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breſt when he was at ſupper, him whom thy ſoule loved ; a ſword doth pierce their ſoules , thornes and needles doe pricke their eyes, whiſt they ſee thee ſtretched upon the Croſſe, with all thy ſinewes torne, all bloody, even ſpringing forth with blood ; thou haſt taught me, by thoſe thy diſtreſſed beholders made wet with ſhowres of teares, that thy moſt deare children are moſt neare to the Croſſe ; thoſe whom thou doſt moſt fervently love, they are moſt grievouſly and moſt often made ſubject to the Croſſe. There cannot bee a true Church that cannot bee miſerable : thou thy ſelfe doſt drinke to her in the cup of affliction, which if ſhe reſuſe, or loath it, ſhe is a baſtard. We ought to be like thee ; let us be contented that we may be as our Maſter ; whoſoever deſires to be above his Maſter, is proud, and not worthy of his Maſter : we are a burning buſh , which is burnt, but not conſumed ; we are a citie beſieged, but not taken ; we are the Moone labouring under an eclipse, but not perpetually loſing her light ; wee are the Arke of *Noah*, expoſed to the Flood, yet not overwhelmed with it ; we are the woman in travell whom the dragon

gon pursues, but yet kills her not; we are the lilly amongst the thornes; and yet wee wither not; thy most cruell torments O Lord, could not so farre afflict and torture thee, but that thou haddest a care of thine, but that thou wouldest speak to thy mother, and to thy disciple; for thy third word upon the crosse was uttered to them, behold thy Sonne, behold thy Mother. Methinks O Lord, I see into thy bowells, into the depth of thy thoughts; thou complaineest, the sorrowes of death have compassed mee about; but yet that sword doth no lesse break, and wound my heart, which hath with unspeakable torment peirced thy soule, most sweet mother, I behold also thee most loving yong man, the most intimate of my friends; most sweet disciple, I behold thy groanes, and sighes, for the losse of him, in whom thou hast placed all thy hope and trust. I therefore that am forsaken of all, doe bring to both of you, that small ayd I am able; thou O Mother, behold another Sonne for thee; thou my disciple, behold another helpe for thee. O most holy Iesus, O most faithfull Saviour, O most mercifull helper, how many
sad.

ſad widows doeſt thou even now comfort? how many poore orphans doeſt thou now relieve? how many afflicted perſons doeſt thou now take charge of? I am alſo widowed of all comfort, and deprived of all ſuſtenance; robbed of all protection and aid; the anxieties of my mind are many, my affliction is great, my griefes are multiplied; comfort me, ſuſtaine me, take care of me. O thou omnipotent Comforter of thoſe that bee ſad, thou Strength of thoſe that labour; let my groanes come unto thee, what extremity ſoever I am in, that in my neceſſities I may joy in the preſence of thy mercy. Heare alſo, yee that have eares to heare, the fourth word. Let my ſoule attend, let my ſpirit attend, and let all the devotion that is in me, give her attention; our Prieſt, (in the dayes of his fleſh) offered up prayers and ſupplications, with teares and ſtrong cries unto him, that was able to ſave him from death, *My God, my God, why haſt thou forſaken me?* The juſt God and heavenly Father, who begate thee from eternity, who by a voyce from heaven, teſtified of thee, *This is my beloved Sonne, heare him,* hath forgotten thee; hee left thee not
for

for thine owne cause, but for mine; for I by my sinnes have begotten thee these labours and griefes; it was I was to be forsaken, but thou stoodest in my stead; thou who speakest righteousness, who art the bulwarke of salvation, hast trod the wine-presse alone, and there was not a man to helpe thee; thou lookedst about, and there was no helper; thou soughtest, but foundst none that might save: O how bitter was this forsaking to thee, but how pleasant, and how happie to mee! Thou God, exceeding long-suffering, thou shalt not leave me for ever, because thy Sonne was forsaken for me. Thou ardent lover of my soule, thou diligent Saviour of sinners, thou most courteous searcher of men, thy most obedient Sonne tooke on him the punishment which was due for my sins, which are so much against thee; hee hath borne the sinners burthen, hee hath endured the horrors of death, and terrours of hell, and hath most largely satisfied for me. Leave me not then, O my God, depart not from me, O my God, in the day of my death; if the so copious satisfaction of thy Sonne, if my so dangerous misery can move thee to compassion,

passion, be present with me most miserable sinner, pitifully heare my prayers and help mee in the houre of death, neither remember my iniquities, but O thou fountaine of mercyes, deale with mee according to thy exceeding great mercy.

CONTEMP. &c. 20.

Of the fifth word of Christ, uttered upon the Crosse.

GAther, O gather your selves together, and heare, saith the Patriarch *Iacob*, when he stretched forth his feet, to enter into the way of all flesh, and stood even at the threshold of his wished-for eternity ; but if the last words of a man, were to bee received with such attention, what attention may be required, what fervour, & what diligence, to heare his last words, who is both God and man, who is above all the Patriarches, in whom all the Patriarches did trust, and whom they wished so often to behold ? The words were seven. The number of seven, is a peculiar number, a holy number, and is used in many mysteries ; it is
here

here also peculiar, it is holy, and not barren of mysteries; thou hast already understood this, O my soule, and thou shalt know it in part hereafter. The first word of our Lord was, I thirst; ah Lord, all thy spirits were dissipated, all thy strength issued forth in the torrent of thy blood; for thou wast a man of sorrowes, and experienced in infirmities, despised, and a man of the least esteeme, although thou haddest committed no offence, nor was guile found in thy mouth; therefore wast thou scorched with extreame thirst, and yet thou Saviour and preserver of men, thou couldest not obtaine drink from men. O most barbarous cruelty! the Lord did travell with extreame thirst, at the beginning of his passion, and that thirst did increase still more and more, so that it was one of the greater sort of torments, which the Lord endured upon the crosse: for the letting out of the great plenty of the vitall fountaine, doth dry and cause thirst; therefore the Lord, who after much wearinesse and by his scourging lost much blood, and afterwards (being crucified) had foure open fountaines, as it were in
his

his body, from which great plenty of blood, had for a long time issued forth; how could it be, but that hee must be tormented with extreame thirst? They who have received many wounds, from which much blood doth flow, desire nothing so much as drink, as if they suffered nothing but thirst; but who was there that took pittie, and offered so much as cold water, who was present, who had a fellow-feeling of his sorrowes? there was not one, nor any found to comfort him; O Jesus, thou heavenly Lord, they gave thee gall to eate, and in thy thirst, they have thee vineger to drink; thy beloved John saith there was a vessell set full of vineger, and they fastning a sponge full of vineger to an hyssop stalk, offered it to his mouth. O cruell wickednesse! as they had at the beginning a little before his crucifying, offered him wine mixed with gall; so at the departure of his soule they offer him vineger, a most pernicious thing for his wounds, that Christs passion might be a true and continued passion, from the beginning to the end, without any mixture of comfort; in stead of refresh-
ing

ing and pleasing liquour, they offer him hurtfull and bitter. O refreshing without any refreshing; O most lamentable consolation! When *Sampson* had slaine the *Philistims*, he thirsted exceedingly, and the Lord opened a great tooth for him, in the jaw-bone of an asse, whence waters did flow; and thou, when thou haddest overcome the most potent enemies, the world, satan, and death; diddest also thirst extremely, but no waters were given thee, and the Antitype was in a farre worse condition than the type, which the Conquerour of the *Philistims* did represent; wee (alas) had deserved eternall thirst, to us was due that scorching heat which the glutton had, when hee lifted up his eyes, (being in torments) and saw *Abraham* as farre off, and *Lazarus* in his bosome, and crying said, Father *Abraham*, take pittie of me and send *Lazarus*, that he may dip the tip of his finger in water, and refresh my tongue, for I am tormented in these flames; but thou that takest pittie of us, that most ardently thirstest for our salvation, hast (in thy thirst) suffered that thirst, and hast deserved so much for us, that we shall one day nei-
ther

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ther hunger, nor thirst any more, neither shall Sun, or heat fall on us, because thou dost governe us, and ledest us to the fountaines of waters, and shalt wipe away all teares from our eyes; thou shalt make us drunk with the plenteousnesse of thy house, and refresh us with the streames of thy pleasure. O Lord, as the hart desireth the fountaines of water, so longeth my soule after thee O Lord; my soule hath thirsted after God, the living fountaine; when shall I come and appeare before the face of God? O Lord, when shall I worthily call to mind thy mercyes, thy praises which are farre above all things, which thou hast given me, and exceeding the multitude of the goods of my house, which thou hast bestowed upon mee, according to the multitude of thy mercyes?

CONTEMP. 21. &c.

Of Christs first word uttered upon the Crosse.

THOU hast performed all, and every of those things, which thou knewest necessary to recover our salvation,
most

most willingly, and with all thy heart. And therefore thy sixth word was not, it shall be finished; as thou diddest say in thy journey to Jerusalem; behold we goe up to Jerusalem, and all things shall be fulfilled, which are written by the Prophets concerning the Son of-man; for hee shall be delivered up to the Gentiles, shall bee mocked, shall be scourged, and spitt upon, and after they have scourged him, they shall put him to death. But hee saies, *it is finished*: whatsoever the wicked nation could invent, to exasperate thy torments, is finished; thou truly diddest foretell the houre, and power of darkenesse, and the time of thy crucifying; I have finished sayest thou, the work which thou gavest me to doe; but that was another work; namely the work of Preaching the Gospell, as thou thy selfe doest intimate unto mee, when thou addest, I have manifested thy name unto men: this work which thou sayest is finished, is the work of suffering for mankind; the work of drinking off the cup of the passion, which thy father hath given thee, thou hast now drunk it all off, so that there remaines nothing, but that

that thou give up the ghost ; the power which was given the apostate Angels, and the filthy rabble of wicked men, is finished ; thy pilgrimage wherein thou wentest out from thy father, and diddest come into the world, is finished, wherein thou wast upon the earth like a husbandman, and a traveller ; the mortality of thy humanity is at an end ; every prophecy which the prophets had foretold concerning thy life or death, is finished ; the greatest sacrifice of all sacrifices is finished, that upon which all the sacrifices of the old covenant as types and shaddows did reflect ; for by one oblation, thou hast for ever made perfect those that are sanctified, and art become the end of the Law, to every one that beleeveth. Now the variety of carnall sacrifices ceasing, thou fulfillest all those distinctions of beasts by once offering up of thy body, and blood ; thou hast O Lord drawne all things unto thy selfe ; for by rending the vaile of the temple, the *Sanctum Sanctorum* departed from the unworthy high Preists, that the figure might bee turned into a truth, the prophecy into a manifestation, and the Law into

^a Gospell: O cleane, O unspotted sacrifice, whose Altar was the Crosse, which the viler it was before Christ overcame it, so much the more famous, and noble did it afterwards become; the fire thereof that consumes the burnt offering, and perfecteth the sacrifice, is this immeasurable charity; which like a furnace exceedingly heated, did burne in thy heart O Jesus, which the many waters of thy sufferings could not extinguish. O Jesus, my redeemer, my mercy, my Saviour, I praise thee, I give thanks unto thee, though farre unproportionable to thy benefits, though very voyd of devotion, though leane in comparison of that fatnesse which thy most sweet affection towards us doth require in them; yet my soule doth pay unto thee what thanks shee is able, not such as shee knowes are due unto thee, from mee. Thou hope of my heart, thou vertue of my soule, let thy most powerfull worth perfect that which my most chill weaknesse doth endeavour; my life, thou end of my intention, though I have not loved thee so much as I ought to love thee, yet doe I at least desire to love thee as much as I ought.

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O Jesus, let this word alwayes stick in my memory, *It is finished.* When sinne and damnation shall band themselves against mee wrastring with the pangs of death, and shall present unto mee my ugly life, made deformed by my sinnes, let me be able then to say, the sacrifice for my sinnes is finished: For thou art the Lambe of God that takest away the sinnes of the world. Thou hast not redeemed me with corruptible silver and gold, but with thy most precious blood, as it were of an unspotted, undefiled lamb. When the law shall accuse me, and shall exact punishment, let me say each tittle of it is accomplished: For when the fulnes of time was come, God sent his Son, made under the Law, that he might redeem those which were under the Law, and that we also might receive the adoption of children. When death shall infest and terrifie me, let me say, thy power is determined, thou art conquered by my Lord, who hath spoiled thee of thy power, hath taken out thy sting, and purged out thy poyson, that death may be to me a sweet repose, great gaine, a dismission in peace, a recalling from evils, a momentary hiding me till wrath is past, and till hea-

ven gates be opned for me. When kindred, friends, and acquaintance, shall at the time of my departure bewaile my going hence, and compasse my bed with groanes and teares; let me say my course is finished, the appointed time is past, the period is fixed which we cannot passe, the glasse is runne, the houre of freedome drawes neare; here my misery makes a stand, and the haven I make to is neare, where all teares shall be wiped away: behold I leave unto you a Fulfiller of all good, and an aswager and ender of all evill! hee shall comfort you, if you flie unto him; hee shall keepe and defend you, to whom I recommend my soule, and to whom I recommend you the beloved of my soule, for evermore, *Amen.*

C O N T E M P. &c. 22.

Of the seventh and last word of Christ, uttered upon the Crosse.

ALthough, Lord Jesus Christ, great is thy humility, great thy abasement, and great is thy affliction, that thou seemest scarce a man, but a worm; yet in thy seventh and last word, before thou gavest up the ghost, thou shew-
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shewedst thy selfe not a man only, but even set above the reach of mans power; for when thou wast about to breathe out thy most holy Spirit, thou criedst out, *Father, into thy hands I commend my Spirit.* Ah what a mournfull, lamentable, sad, and miserable silence is there, when mournfull, lamentable, sad, and miserable man is commanded to breathe forth his soule! how silent, faint, and how dead (as it were) are all things before death! our death-bed takes possession of us, when the Sunnes last shadow flies from us, and enraged death sharpenes his Dart, to strike thorow our breast. But thou (O Lord) dost witness thy power, even in death it selfe, not onely by crying out, at the last gaspe, but also by shaking the earth, by cleaving the rocks, opening the graves, rending the vaile of the Temple. The Centurion himselfe (being a man) conversing with the members of the Church, but beleeving out of the Church, confessed from hence, and said, *This man was indeed the Sonne of God.* But the last word thou utteredst in thy mortality, is diligently to be noted, and seriously to be weighed, *Father, into thy hands I com-*

mend my Spirit. This was thy last word ;
Ah would to God it might bee also
mine, and I trust, Lord, it shall be so,
and God (I hope) will heare it ; for
thou hast obtained this for me, because
thou hast both prayed for me upon the
Crosse, and hast as my chiefe high
Priest, suffered all things ; nor didst
thou commend thine own Spirit alone
unto thy Father, but mine also, and of
all the faithfull, who are members of
thy body ; thou hast bound my soule
together with thine owne, in the bun-
dle of life, and hast delivered it into the
hands of the Almighty : O how doe the
words pierce my soule and spirit, which
thou utteredst before thou didst passe
that dead'ly way, and in which thou
didst most devoutly speake unto thy
Father, I pray for them, I pray not for
the world, but for those whom thou
hast given me, for they are thine. Holy
Father, keepe them in thy name, whom
thou hast given me, that they may bee
one, as we are one ; preserve them from
the world, sanctifie them in thy truth ;
I pray not only for these, but for those
also who shall belceve in me, through
their word, that they may all be one, as
thou, O Father, art in mee, and I in
thee

thee; that they also may be one in us, that the world may beleeve that thou hast sent mee; and I have given them the glory which thou gavest mee, that they may be one, as wee are one; I in them, and thou in me, that they may be perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father I will that those whom thou hast given me, be where I am, that they may see my glory which thou hast given me, because thou lovedst me before the foundation of the world. What father can more earnestly recommend a son? what mother a daughter, or what brother his brother, to anothers care; than thou O Son of the living God, hast recommended us to thy Father? Thy Father doth heare us his degenerate & adopted sonnes: how much rather will he heare thee, his Sonne obedient even to the death, and his issue begotten of his owne substance from all eternity? yea, he hath already heard him; Can, saith he, (even he thy Father) a woman forget her owne childe, that she should not have compassion upon the sonne of her owne wombe? Though she should be so forgetfull, yet will not I forget thee,

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thee ; behold I have graven thee upon my hands : Thou also, O Christ my Saviour, sayest, *My sheepe heare my voice, and I know them, and they follow mee, and I give unto them eternall life, and they shall not perish for ever, and no man shall snatch them out of my hands. My Father who gave me them, is greater than all, and none can take them out of my Fathers hands.* Resting upon these thine attracting sentences, I may be startled at the remembrance of death, but I shall not be dismayed, because I shall also bee mindfull of thy promises, merits and intercessions. When at length by thy permission, a sharpe sicknesse shall weaken my sinewes, and shall gnaw and feed upon my bloodlesse and halfe rotten skinne ; when my face shall bee bedewed with a cold sweat, and I shall be moistned with the drops of death, when my wan lips shall be widowed of their rednesse, and a sad murmure shall be heard from the horrid noise of the gnashing teeth, when my Sunne shall be darkened by my funerall clouds, and death shall involve my head in everlasting darknesse ; yet thou Son of righteousness shalt shine cleare unto me ; thou shalt furnish my soule,

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soule, wraſtling and triumphing by the vertue of thy Spirit with thine owne word, *Father, into thy hands I commend my Spirit.*

CONTEMP. &C. 23.

Of the opening of Christs side.

Come hither, come hither O my soule, behold him hanging on the Crosse; ascend, ascend O my soule, and pluck out the nailes from his hands and feet, wherewith hee is fastened to the Crosse. Thou needst no ladder, it is devotion, it is faith which elevates and lifts thee up thither. O miserable spectacle! O lamentable carcasſe! how ill-favourdly, & in what an ugly manner art thou butchered! They could not glut their malice upon him while he lived; they insult also upon him being dead, and goare him with a speare, whence blood and water did flow; most holy Symbols of thy two Sacraments. Who is he, O Lord, that hath overcome the world, but he that belee- veth that Jesus is the Sonne of God? This is that Jesus Christ that came by water and blood, not by water alone,

but by water and blood. Thou camest unto us in water in Baptisme, thou camest to us in blood in the holy Supper: this is that double testimony, that we are reconciled to the Father by thee, and that wee are washed and purged from our finnes: thou wast very much bespotted and soiled, yet wast thou lovely to thy Father, because thou becamest obedient to death, even to the death of the Crosse: thou art also most lovely to mee, whilst I dive into thy side, and into thy wounds, not with the eyes of my body with *Thomas*, but with the eyes of faith, which are the instruments of life, the perspective glasse of the world to come; when I see I am freed from death, by the death of my Lord and my God; When I locke on the immense and love without bounds, love without end, the love that wee want understanding to conceive, and our reason waxeth darke to apprehend: For I have sinned, and thou hast suffered; yea, I who have sinned, have suffered in thee; our flesh was so joynted to the Deitie, so as that which was to die everlastingly for sinne, became dead in another for us, and we neither felt grief nor death, yet were we in like manner restored

restored to life : for as Christ put upon him our flesh in the wombe, so he dyed our death upon the Crosse. For whatsoever the God, made man, did suffer, he suffered for man, from whom hee can now no more be severed, than from his other Nature, with which he united this to the end he might save it. O great clemencie! O unspeakable clemencie! O bounty that cannot be expressed with words of mans eloquence! God who is for ever blessed, is first made man, and at length is made a curse for man; O blessed day, wherein the head of the Dragon is trampled under the feet of thy crucified and dead body; Leviathan is bruised, Behemoth that vast and powerfull creature is overthrowne, and death is cast out. O most milde Tribunall, before which I am absolved without punishment, freed without death, but yet that even by death, where I am dismissed from my bloody deeds, by the blood of the supreme King; by thy blood now shed, I see most clearly that thou hast transferred my nature upon thy selfe, that I might receive that innocencie from thee, which I had altogether corrupted in my selfe; but thou
keptest.

keptest thy divine Nature, that I might receive glory and dignitie; thou joynedst both together, that the Deitie being joyned to the humanitie, and the humanitie joyned to the Deity, he that was sensible of my misery, putting on my affections, might unite him unto me as a brother, whom I did feare as a Judge. What shall I say, or how shall I speak? for I am not my selfe when I think of thee, when I lift up my eyes unto thee, when I behold thy side launced with the speare, and behold thorow that wound thy most loving heart. Thou that art immense, infinite, not circumscribed, void of passion, and immortal, hast put on for love of us, even this our flesh straight, finite, circumscribed, and finally liable to passion, and death it selfe: which by hunger, by thirst, by miseries, by injuries, by scourgings, by spittings on, by blood, by death, was handled, beaten, extended, and tortured by pieces in the presence of the Devill; yet being joyned also with thy Divinitie, thou hast placed it above all the Angels, above all creatures which are in heaven and earth, even at the right hand of thy Father, that we who before were even pressed
downe

downeto hell, may now (by thee) be taken into the fellowship of the God-head. I would I might alwayes rest in this thy so great passion, that I may dwell in thy wounds ; for whosoever flies to thy wounds and precious scars, shall in tribulation finde great comfort, and enjoy that comfort the soule doth onely desire.

CONTEMP. &c. 24.

Of Christs buriall.

THere is at length an end set to labour, and the worke of redemption being wrought and finished, and that all sufficient ranfome paid, the grave receives and covers this ill-handled body : for God is faithfull, O Christ my God, who set a convenient end to thy labours, temptations, sorrowes, necessities and persecutions ; for my sinnes thou wast put to death, after death thou art buried, but it was that thou mightest rise againe out of the grave for my justification. Before the day of preparation for the Pascover was wholly past ; thou art taken from the Crosse, thy Father hastens also our departure from

from this preparation day, by a preparation to the heavenly journey, that we may the sooner be brought to thee, & celebrate Sabbath upon Sabbath unto thee. Therewas no reproach that thou hadst not bin loaden with in that Crosse, nor any igneminy, that thy body had not beene disgraced with in it : yet these things could not affright *Nicodemus*, whom thou hadst instructed by thy nightly conference, and gained for a secret Disciple ; and *Ioseph of Arimathea* a rich, good, and pious Senatour, two of the principall men amongst the Jewish Nation. Thou didst hang upon the Crosse betweene theeves; thy chosen companions fled from thee, the whole rabble of thy persecutors cryed, Crucifie, crucifie him, take him away, take him away. *Pilate* delivered thee over to death, and judged thee worthy to be tormented ; yet these men fearing nothing, breake through the midst of the host of these perverse troops, they goe to *Pilate*, and beseech him, that the infamously handled carkas, yet heavens relique, might be given unto them, accounting of it as of a most great gift. What courage of mind shal I beleeeve you had? who quickned your spirits, O *Nicodemus*
and

and *Ioseph*? what beliefe could the small reliques of that golden tree raise up in you? did you not think that yee might bee accounted partners with Christ, whom they had proclaimed for a deceiver, and a disturber of the publike peace, and that yee might be reckoned for troublers of the Senate, and be blamed of *Pilate*, and stoned of the people? But the fire of faith was kindled in you, which not being to be confined within in your hearts, breaks forth on all sides. O strange power of God, in his faithfull servants! O how unsearchable are his works! The Disciples had above three yeares beene publicke auditors of Christ now crucified; they had beene plentifully and carefully fed and instructed by him; but when so great dangers grew thicke, they forsake their Master. *Nicodemus* and *Ioseph* came in private to Jesus, fearing to bring the peoples hatred upon themselves; now when they see all things seeme desperate, they doe not forsake him whom they had worshipped, whom they had heard, whom they had revered, but doe now, still, even now, love and honour not unwillingly. How great is thy power in those
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that are weake ? how great thy perfection in those that are imperfect? would to God that nothing also may be able to separate me from the love of Christ ; neither affliction, nor anguish, nor persecution, nor hunger , nor nakedness, nor danger, nor the sword ; but let me be perswaded, that nor death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature whatsoever , shall be able to separate me from the love of God which is **Christ** Jesus my Lord. Those diligent worshippers of thee, doe wrap thee in cleane linnen, do embalme thee with Myrrh and Aloes. O that I may humble my selfe by bitter repentance, and purged from my sinnes, may receive thee with a pure heart. They embalme thee, and lay thee in a new tombe , in which no other had ever beene laid ; O that none but thy selfe might enter into my heart renewed by thy blessed Spirit. They spend many things willingly for thy sake, nor dare spare any cost ; let me also spend my life and blood for thee, and for thine, and what else besides my blood thou hast given me in this life. When thou shalt

shalt call my soule from this wombe of durt, let me thinke of nothing but of thy death, but of thy blood, but of thy wounds, but of thy crowne ; when I I shall be affrighted with the grave, let me thinke I shall be buried in no other sepulchre, than in that which thou hast touched with thine one body, which thou hast sanctified by thy scars, that being to be raised at thy command, I may live with thee everlastingly. Amen.

CONTEMP. &c. 25.

Of Christs resurrection.

SEt forth the prayfes of the Lord, and call upon his name, declare his works among the nations ; sing unto him, sing praises unto him, declare all his wonderfull works, call to mind his wonders which he hath done, his strange works, & the judgements of his mouth. Who can sufficiently speak of the power of the Lord, and make all his praises to be heard ? O Lord my God, thou art exceedingly exalted ; thou hast put on praise and comeliness, and art clothed with light, as
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it were with a garment; *Ioseph* was thrust into a most noysome darknesse of a prison, but the third yeere was hee taken thence, and made the great commander over all *Egypt*. Christ was put in the bowells of the earth, but the third day he came out thence alive, and was made governour of heaven and earth. *Moses* was cast forth into the river, being shut into an Arke of bulrushes; but was presently drawne from thence and made the people of *Israels* Captaine and deliverer. Christ *Iesus* was shut into the tomb; but was in good time raised thence, and designed for a Saviour unto all men. The bush in the wilderness, did burne, but was not consumed by the fire; *Iesus* burned upon the Crosse, and was exposed to the flames of Gods wrath, and the assaults of Satan; but this fire was put out, and now the beames of his fatherly favour shine forth. *Aarons* rod was withered, but it flourished againe; all Christs bones were dried by his passion; but vigour returned to them, from the grave. *Iosuah* trampled the five Kings that were brought unto him under his feet, and hung them upon
five

five trees ; Jesus Christ trampled upon our five enemies ; the world , satan, sinne, death, and the grave ; and carried away most great spoyles, and set up glorious trophyes of his victory. *Sampson* was taken in *Gaza* ; but hee plucked up the gates of the City, and escaped. Christ Jesus was taken of death, but not kept ; and having conquered death, hee triumphed. *David* overthrew *Goliath* the *Philistims* champion, with a sling : Christ with his blood overthrew and vanquished the devill, the leader and captaine of the wicked. We blesse thee, famous Saviour, we laud thee, most invincible captaine, we reverence thee most triumphant victour ; arise make haste my soule, and come away ; now winter's past, the storme is over and gone, the flowers deck our feilds, the spring is come , the voyce of the turtle is heard in our land ; the figgtree is budded, the flourishing vines send forth a sweet savour ; arise make haste my soule, and come away ; it is no time for sloth, but to make speed ; it is no time to sleepe, but to awake ; it is no time to weepe, but to rejoyce ; it is no time to complaine, but to bee glad

glad; wee have beene too indulgent to sadnesse, wee have shed teares enough; let sadnesse depart, let mirth returne, the time of the passion is past, the time of the resurrection is come; all anxiety must fly away, when the message sent by the Angell is heard, all greife of heart must vanish, when the Gospell is received; hee is risen, hee is risen, whom his friend betrayed, whom the company of his disciples forsook, whom *Peter* denied, whom the Priests delivered up, whom the serjeants smot, whom the high Priests mocked, whom the Iudges condemned, whom the hangmen put to death, whom the souldiers pierced, whom the accursed burden of our sinns did oppresse, whom the wrath due to our sinns had tormented; hee is risen, the Lord our God is risen, our brother is risen, who hath in his sepulcher buried all our iniquities, and by his resurrection, hath brought forth for us freedome, and salvation. Confesse unto the Lord, and call upon his name, set forth his works amongst the Gentiles, sing unto him, sing psalmes unto him, declare all his wonderfull works. This is the day wherein hath fallen what ever lifted
up

up the head against the Lord; for the Lord, himselfe after hee had drunk of the brook in the way, exalted his own head, and brake to peeces the heads of his adversaries; this is the day wherein hell was overthrowne, and the abhominable Kingdome of Satan conquered, the devill bound, the old dragon spoyled, death disabled, and the miserable Christian people freed. Remember the wonderfull things of the Lord, which hee hath done, his marvailles, and the judgements of his mouth; who shall set forth the power of the Lord, and make all his praises to be heard? this is the day wherein did vanish away the snares of the serpent of paradise, which hee layd for the seede of the woman; they vanished away, and the head of the serpent, was cleft in sunder, and the enmity betwixt mankinde and the serpents brood, brake forth into extremitie of deeds. This is the day wherein the second Adam from heaven awaked out of sleepe, and received his only beloved, and married her to himselfe; blesse the Lord O my soule; O Lord my God thou hast been wenderfully magnified; thou hast put on praise, and
come-

comelineſſe, and art clothed with light, as with a garment; rejoyce in the Lord O my ſoule; this ought to be the ſolemnity above all ſolemnities, wherein Chriſt the Lord by his diuine power aroſe from death to life, that was before handled like a villanous cheefe; this day is better than that wherein the world did firſt appeare: For that was created for mans labour, this was made for his reſt; that deſerued death, this frees him from the feare of death; the light of that day is buried in darkneſſe, the brightneſſe of this day doth even enlighten the graves; to conclude, the dead ſee not the light of that day, but the light of this day hath even ſhowne forth to the dead: let us therefore rejoyce in this day, which both ſhines about the living, and quickeneth the dead, and illuminates thoſe who are to come. Let all the world exult with joy, for it is meet that as every creature did lament with mournfull teares the death of their Creator, and did follow the heaſe of him that was put to death upon the Croſſe, in the dark funerals of the night; ſo they ſhould now joyfully receive him, triumphantly returning, in his reſurrecti-
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on from the dead. And thou also my soule, rowse thy selfe from the sleepe of sinne, that thou crucifie him not againe after his resurrection; awake if thou be asleepe, and rise from the dead; when the Lord arose from the tabernacle, the campe removed, and all the people followed; to day is the Lord of life and death risen from the grave; thou must not lie snorting, but follow him by thy fervent devotion; the old leaven must be purged out, the leaven of malice, and wickednesse; wee must feed on the unleavened bread of truth and sincerity. I am willing O God, but not able; thou who hast given mee grace to hate the way of the flesh and studies of this age, vouchsafe that I may never set foot in that way, nor ever be deceived by these inventions; Lord Jesus, Holy Jesus, Good Jesus, if thou wilt, I shall be able; for it is thy will that makes mee able; will therefore I may have ability, and will I may bring this good work to perfection. Thou who did'st vouchsafe to dye for our sinns, and to rise againe for our justification, I beseech thee by thy glorious resurrection, to raise me from the grave of all my sinnes and offences

fences, and give me daily a part in the first resurrection, that I may truly deserve to receive a part in thy resurrection. Most sweet, benigne, loving, deare, precious, desired, lovely, beautifull Jesus, thou didst ascend into heaven, in triumph of thy glory, and sittest, most mighty King, at the right hand of thy Father : draw me up to thee, that I may runne after thee ; for the odour of thy perfumes I will runne, and never be weary, if thou wilt assist me ; joyne the mouth of the soule that thirsts after thee, to the heavenly streames of eternall satiety ; yea, draw me to thy selfe, thou living fountaine, that thence I may drinke my fill, whence I may alwayes live, my God and my life.

CONTEMP. &c. 26.

Of Christs Ascension.

CLap your hands, O all ye Nations, rejoyce in the Lord with an exulting voice, because the Lord is high, terrible, a great King above all the earth ; he hath subjected the people unto us, and nations under our feet ; he hath chosen us out for an inheritance to him-

himselfe, the excellency of *Iacob* which he loved. God hath ascended in a shout, the Lord in the voice of the trumpet. Sing unto our God, sing ye, sing unto our King ; because God is the King of all the earth, sing unto him with understanding. God hath reigned over the nations, God sitteth upon his holy seat; the Princes of the people are gathered together with the people of the God of *Abraham*, because God is exceedingly exalted by them that defend the earth. This, O my soule, was the voice and song of the faithfull Jewes in the old Testament, wherein they gratulated their Saviour, when in spirit and in faith they saw he was to come, and did exhort one another, that they should sing unto, and trust in him, that was exalted in his Majesty. Say thou also. O clap your hands, rejoyce in the Lord in the voice of exultation ; that which they proclaimed in hope, doe thou proclaim in fruition ; for Christ is ascended, the eternall offspring of the eternall God, and the Sonne of temporary man borne in time. Sing, O my soule, to thy great God and Saviour, to the true peacefull Prince of peace, Emperour of Heaven and earth, King of
H kings,

kings, Lord of lords. The Angels praise his Majesty, Principalities adore him, Majesties tremble at him, the powers of the heaven of heavens, and the Society of the blessed Seraphins doe celebrate his praises with exultation ; doe thou also cry out, to thy Messiah be life and victory, blessing and honour, glory and power for evermore. Those fell soules, not satisfied with his death, torments, and Crosse, did even warre against him being dead, and did most diligently observe all things, lest any should steale his body out of the grave; yet returns he ; the Conquerour returns, cloathed with the brightnesse of his glory, as it were with most pure garments ; he returns, and hastens to higher things, he flies up to the highest heavens, compassed with quires of Angels, and heavenly citizens, some of whom (as I guesse) sing songs of triumph to the Conquerour, others dance for joy, others offer him palms and bayes, others strew handfuls of a most pleasing crop of heavenly flowers. Where are now thy pale lips ? where is that filthy besmearing with spittle ? where is the congealed blood ? where the pricks of the thornes ? where his black

black and blew shoulders? where those
streames of blood gushing forth? where
his torne sinewes by the lashes of
whips? In so short a moment is this
forthicke a mist of ignominy exhaled,
and the brightnesse of his glory posses-
ses all things. And now is the fore-head
cleare, the eyes sparkling, the comely
cheeks blushing red; now are the lips
died scarlet, now doth he shake his
golden and glittering tresses; in brieft
he is all over like the Sunne breaking
out of a cloud. Where now Lord, is thy
abjection, after thou hast pierced the
skies, and ascended above all heavens,
when thou wast higher than the hea-
vens, and hadst entred into thy Fa-
thers house, in which are many mansi-
ons? where was thy contemptible
estate, when the glory of the heavens
gave place to thee, and thou ruledst eve-
ry where, and filledst all places from
sea to sea, even to the ends of the earth,
for evermore? Thou fillest all things, O
Lord, therefore art thou most present;
and although thou seemest sometime to
be departed from us, yet if thou would-
est open our eyes, we should finde thee
about us, and in us. Thou art most pre-
sent; therefore let not my sinnes defile

me, because they offend thee that wast scourged, crucified, and slaine for them, and cause me to be condemned for offending of thee. Thou art cleane, and dost dwell with those that are pure in heart; those that burthen their soules with the filth of sinne, doe expell thee the guest of their soule. Thou art most present, therefore whatever betides me, and howsoever the devill batter me, and in what manner soever the world afflict me, or the flesh doe tempt me, yet thou seest it, and art both able and joyfull to deliver me. When upon mount Olivet thou madeest preparation to depart, to the full enjoying of thy heavenly kingdome, thou didst hold up thy handsto heaven, and didst blesse thy Disciples; I am also thy disciple, therefore thou wilt not withdraw thy blessing from me, but wilt make thy ascention to become unto me a descention of many sorts of gifts. Thy graces did descend, as thy body did ascend: so shall I ascend in my heart; I will runne after thee, not with the steps of my feet, but with the desires of my soule; and flying from worldly desires, I will follow thee thither in heart, whither I beleeve thou art in body ascended: let me now take no
plea-

pleasure in vile things here below, that
am possessed of thee in heaven. I will
ascend in my affections, I will ascend in
my progresse, and I wil ascend in effect.
I shall ascend in my affections, if I re-
lish heavenly things ; I shall ascend in
my progresse, if I shall daily profit in
thy ministry ; and I shall ascend in
effect, if I have my conversation where
thou art, even in the heavens. And I
trust I shall easily obtaine this ; for
thou art ascended to the Father, to be
my Intercessor. The high Priest, when
he entred the Holy of Holyes, made
an atonement for the people ; thou art
entred into the Sanctuary of blessed
immortality, a Sanctuary not made
with hands, but heaven it selfe : thou
wilt therefore appear in the presence of
God for us. Thou art ascended, not leav-
ing upon the earth thy humanity, which
thou tookest from the earth, and didst
carry about thee on the earth, but hast
so exalted it, that thou hast made it a
partaker of heaven. Why therefore, O
man, shouldest thou feare ? why, O
man, shouldest thou afflict thy selfe ?
Be secure flesh and blood, you are pos-
sessors of heaven, and Gods Kingdome
in Christ : if any deny you are in

Christ, he denies also that Christ is in heaven; the flesh and blood, and portion of every of us, is in the man, Christ Iesus. Therefore where my portion-reignes, I beleeve I reigne; where my blood doth rule, I perceive my selfe to rule: where my flesh is glorified, I know I am glorious. Thou wentest to prepare a place for mee, that I might be with thee in a most pleasant City; thou laydest open the way, that I might come into thy most loving society; Thou didst first break through, that I might also enter into most ample felicity, in everlasting health of body, in perfect purity of our soules, in all fullnesse of glory, and divine pleasure, into the perpetuall familiarity of the Saints, to have kindred, hope, resting place, grace, and dignity, in the heavens.

CONTEMP. 27. &c.

Of the sending downe of the Holy Ghost.

HOW great, and what an unutterable piety of my redeemer is this? hee carried man into heaven, and sent God downe upon the earth; behold there-

therefore a new Redeemer is sent from heaven, behold againe divinity and humanity are mixed together. Thou didst foretell, O my God, by thy spirit which thou hast given us, I will powre out my waters to the thirsty, and my streames upon those that are scorched; I will powr out my spirit upon thy seede, my blessing upon thy posterity, I will powre out my spirit upon all flesh, and your sonns shall prophesy. I will sprinkle pure water upon you, and you shall be clesed from all your pollutions. I will send my spirit into the midst of you. Now O my God, is thy prophecy fulfilled, and the showers of thy graces and streames of thy blessings are powred forth. That common expected time of gladnesse of all the righteous is now come, the sweet guest of the soule is come, the comfortable refreshing, the rest in our labour, the temper in heate, comfort in mourning, the washing of that which was foule, watering that which was parched with heate, healing that which is wounded, straightning what was crooked, cherishing that which was cold, ordering what was gone astray. The inspirer of our faith, the teacher

of knowledge, the fountaine of love, the ensigne of chastity, and the cause of all our vertue is come. Hee came when the twelve ministers, and dispensors of thy mysteries were unanimously gathered together at Ierusalem, in the house of prayer, chosen by thine owne selfe, in the holy City, the City of perfect beauty, and a sudden noyse comming from heaven as it were the rushing of a mighty wind, cloven tongues appeared to them like fire, and sate upon each of them, so that they were all filled with the Holy ghost, and they began to speak in divers languages. They were gathered together with one accord; and indeed that spirit loves agreement, and doth bind faster together mens peacefull minds; it drives away all brawles and contentions, and is it selfe driven away by brawles and contentions. They were gathered together in Ierusalem; it loves a holy place, and where thy word is preached, there it gratiouly abideth. This word is not without the spirit; nor thy word without the spirit; there was a sound like a wind; the holy spirit is not still, but its voyce is heard, hee is not dumbe, but

but speaketh, and preacheth redemption to sinners; revelations to those in misery; comfort to those that bee sad; exaltation to those that are oppressed; deliverance to the captives; liberty to the bondmen; and resurrection to the dead. There was a sudden and vehement sound from heaven; the holy spirit is not the gift of men, but of the Almighty God; it brings not momentary, but things eternall, not earthly, but heavenly things. Gods helpe is also (for the most part) sudden and unlooked for; when wee despaire of all mens ayd, the power of the most High is sent us, and cures us in a most fit time. The holy spirit is cheerefull, and makes them nimble, and ready in whom it operates; for the grace of the holy spirit is not acquainted with sluggish endeavours. The tongues appeared devided like fire; the tongue is the instrument of the holy ghost, whereby it prepares and enlargeth the spirituall Kingdome; and as the tongue doth distinguish tastes, so doth the holy spirit shew us good from ill, and to discern between spirits; it also bestowes on us the gift of variety of languages, and gathers together in

one the multitudes of men, dispersed by reason of the difference of their tongues. The love of God is, lastly, fiery, it enlightens the understandings drowned in darknesse, it warms the soules by charity, makes them shine in good works, consumes wicked affections and actions; O most wholesome fire, descende from heaven into us. We burne with the filthy brands of our lusts, that the earth seemes rather an *Ætna* of uncleane flames, than an habitation of men. For as the hill *Ætna* doth continually boyle with certaine inward fiery vapors, so doth that with the abhominable flames of fornications; by this meanes we kindle the fire of wrath, the fire of destruction, the fire of the Lord, the fire of indignation, which went out from the Lord and consumed *Nadab* and *Abihu*. How grievously doth the prophet cry out, beheld, all of you doe kindle his fire and adde fuell to the flames; enter yee into the light of your fire and the flames which yee have kindled. For after this manner, as the scripture mentioneth, doth all mankind rush into eternall damnation. For first they kindle the fire, then they

Sighes, and Groanes. 155

put fuell to the flames; and finally, they enter into the flames which they have kindled. And first doe wee begin to kindle the eternall fire for our selves when first we begin to sinne, and we adde fuell to the flames when we heap sins upon sins; We enter into the eternall fire, when we fulfill the remediless summe of all our mischiefes, by the iniquity of our multiplyed offences: As our Saviour spake to the Rulers of the Jewes, *Yee serpents yee generation of vipers, fulfill yee the measure of your fathers.* O heavenly Spirit, let plentifull showres fall from heaven, and quench the accursed flames of this fire, that I be not delivered into the unsufferable flames, which no water, no brooke, no river, no sea can quench. Filth sticks to me on all sides; who will wash it off? I am polluted with the dirt of my sins; who shall make mee cleane? My soule is wounded, and altogether defiled; who shall heale and purifie it? My bones are dried up; who shall moisten them? Shalt not thou wash mee? shalt not thou purge mee? shalt not thou heale mee? shalt not thou cleanse me? shalt not thou moisten me? Thou didst never yet suffer
me

me to receive a repulse ; shall this be the first time that thou wilt reject my prayer ? Sure'y thou wilt not deny that which I pray for, because thou hast bid me pray unto thee, because it tendeth to my salvation, which thou so much desirest, and belongs unto thine owne honour, whereof thou art so jealous. Give me drink therefore out of the streames of thy pleasure, that I may take no pleasure to taste of the poysoned sweets of the world. Thou art the light and guide of my mind ; as thou art the Author, so be also the Actor of all the good that is in me ; for I humbly rely upon thee ; I beleeve in thee, the true God, who proceedest from the Father and the Son from all eternity, and art in time sent unto me ; what ever I am, I am it in thee and by thee ; I am righteous by thee, by thee am I chaste, by thee am I patient, by thee am I strong, by thee humble, by thee am I courteous, by thee am I long-suffering, by thee am I wise, by thee liberall, and by thee am I thrifty. O thou Comforter, teach me to doe thy will, because thou art my God. I beleeve therefore that whomsoever thou possessest, thou fittest him for a dwelling, both of the Father,

ther,

ther, and of the Son; happie is he that shall be thought worthy to lodge thee, because by thee the Father and the Son shall make his abode with him.

CONTEMP. 28. &c.

Of the mystery of the Trinity.

O Three coequall, and coeternall Persons, one true God, the Father, the Sonne, and the Holy Ghost, who dost onely inhabit eternity and light inaccessible; who in thy might didst lay the foundation of the earth, and dost governe the whole world by thy wisdom. Holy, holy, holy, Lord God of Sabbaths, terrible, strong, just and mercifull, wonderfull, laudable and lovely. One God, three Persons, one Essence, one Power, one Wisdom, one Goodnesse, and one undivided Trinitie. Blessed be alwayes the holy Trinitie, one Diety, and coequall Majesty. The Father, Sonne, and Holy Ghost, are three names, all of them one substance, God the begetter, God the begotten, the Holy Spirit equall God, contained in them both; yet they are not three Gods, but one true God; so
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the Father is Lord, the Son Lord, and the Holy Ghost Lord: there is propriety in the Persons, and unity in the Essence; an equall Majesty and Power, equal Beauty & Honour, in all things; comprehending the Starres, the Seas, the Fields, nay the whole Creation; at whom wicked hell doth tremble, and whom the lowest depths doe reverence. Let every voice and tongue now confesse him worthy this praise, whom Sunne and Moone doe magnifie, and the Angelicall dignity doth adore; and let us all with strained voyce, with muscicall songs and sweet melody warble forth his praises. O let us now sing together before the Throne of our God, that is exalted in the highest. O Trinity to be adored, O Unity to be revered! Thou true Eternity, by thee are we created; thou most perfect charity, by thee are we redeemed; doe thou protect, save, deliver, set free, and cleanse all people; we worship thee, Almighty, we sing unto thee, to thee be praise and glory for ever and ever. For it is truly a worthy and a just thing, a right and a saving thing, that we should at all times, and in all places give thanks unto thee, O Lord, holy Father, God Almighty

Almighty, who with thy only begotten Son and the Holy Ghost are one God, at one Lord, not in the singularity of one Person, but in the substance of one Trinity: for that which wee beleewe from thy revelation concerning thy glory, this wee understand without difference of distinction, both of the Son and also of the Holy Ghost, that the propriety of Persons, the unitie of Essence, and equality of Majestie may be adored in the confession of a true and an eternall Deitie. One man is not so much as three men joyned together, and two men are something more than one; but in God it is not so, for the Father and Son together are not a greater Essence than the Father alone, or the Son alone, but those three Persons together are equall one to another. The consideration of the word, One, extends farre, to the making evident of this single Unity. There is an unitie which may bee called collective, as when many stones make up one heape of stones; there is also an unitie constitutive, when many members make up one body, or many parts of any thing make up the whole thing it selfe. There is also an unity conjugative, whence
it

it comes to passe that two by marriage are now no more two, but one flesh. And there is a native unity, whence by the soule and body one man is borne: There is a potestative unity, whereby a vertuous man is not instable or unlike himselfe, but doth alwayes endeavour to bee found like to himselfe. It is a consentaneous unitie, when by charity many men have one heart and one soule. There is a votive unitie, when the soule adhering to God in all its desires, becomes one spirit. There is a dignitative unitie, whereby our corrupt flesh is by God the Word, assumed into one Person. But what are all these things to that most high, and as I may so say, that onely unitie where consubstantiality maketh the unity? If thou liken any of the former unities to this unity, it will be after a sort alike; but if you compare it with it, it will bee nothing: therefore amongst all things which are rightly said to be one, the unity of the Trinity, wherein three Persons are one substance, doth hold the preheminence; each particular Person is in each particular Person; all the Persons conjoynd are in each particular Person, and each distinct

distinct Person, in all the Persons con-
joyned; all are in all, and all is but
one, none of these precedes another in
eternitie, or exceeds another in great-
nesse, or excells another in power; that
which is there said to be great, is not o-
therwise great, than as it is truly so in-
deed; because there greatnesse is truth
it selfe, and truth is Essence; therefore
that is not greater which is not truer,
but one Person is not truer than ano-
ther of them, or two of them than any
one, or all three together than all three
separated each from other; therefore
one hath no more truth than another,
or two than any one, or all together
than each asunder: So then also the
Trinitie it selfe is not any thing greater
than every distinct Person in it, but is
equally great with them. These are
wonderfull things, and set farre above
the reach of any creature; therefore
mans understanding doth very hardly
assent to these mysteries which are set
so farre from our view, and the minde
easily begins to wander after speculati-
ons, if wee have not before us a more
sublime doctrine which may recall our
phanasies into the right bounds and li-
mits set for us by God himselfe. That
doctrine

doctrine is divine; No man can take another by the hand if he want his owne; we cannot see the Sunne without the Sunne, nor can any conceive divine things without divine assistance, nor can we know God without God. Be present therefore thou true Light, Almighty God and Father; bee present thou Light of lights, thou Word and Son of God, God Almighty; be present holy Spirit, thou concord of the Father and the Son, God Almighty; bee present one omnipotent God, Father, Son, and Holy Ghost; we confesse in thee, by thee, and of thee; we confesse thou art one in Substance, three in Person, Father, Son, and Holy Ghost: O blessed Trinity, God, Lord, Comforter, Charity, Grace, Fellowship, Begetter, Begotten, Regenerating, true Light, true Light of light, illumination, invisible visibly, visible invisibly, Fountaine and watering streames; from whom, by whom, and in whom are all things; he that lives from himselfe and is Life it selfe, he that receives life from him that lives, and he that gives life to those that live; a true Father, the Son of truth, the Spirit of truth, one Essence, one Vertue, one Goodnesse, God, above

above whom is nothing, and out of whom is nothing, and without whom is nothing. God, under whom is all, in whom is all, and with whom is all; we call upon thee, wee adore thee, wee praise thee; encrease our faith, stirre up our hope, and infuse us with charitie, *Amen.*

CONTEMP. &c. 29.

Of shunning Curiositie in things not revealed unto us.

WHy art thou afflicted, O my soule, if reason be tormoiled, and doth groane and cry out, being plunged in a bottomlesse gulf? A thing is not therefore false because I cannot conceiue or understand it: reason is not the measure of things, but it is bound to fit it selfe to things: reason is streight, and why then dost thou marvell if it cannot comprehend the vastnesse of heavenly things? by how much more simple our faith is, so much is our life more agreeable to it, although we neither dispute of, neither doe understand all things. By so much more noble and more renowned shall the citizens of the

the Church, be (hereafter) esteemed of God , because forsaking all , they shewed themselves willing to become only most deare unto him ; it is a short way for religious and simple minds, both to cast away error and to search out the truth. For if we returne to the fountaine and head of divine tradition, the error of man vanisheth away ; and the reason of the heavenly Sacraments being understood, what ever before lay hid under the mist and cloud of obscure darknesse , is made apparant by the light of truth ; if the waters of the channell, which used to flow plentifully, be suddenly dried up , doe we not presently goe to the spring-head, that there we may discover the reason that it failes ? whether the pipes grow dry from the head, or running full and currantly from thence, they bee not stopped in their middle course ? but if we finde it is by reason that the pipes it flowes in, be either stopped or broken, that the water cannot runne constantly, and flow as it used to doe ; when we have stopped and sodered the pipes, the waters being collected, are brought in the same plenty and constancie for the use and drinking of the Citizens, as they doe
flow

flow from the fountaine. Wee must even doe thus according to Gods command, that is. if truth shall stagger or reele in any thing, let us returne to the originall of it, namely, our Saviour, his Gospell, and the Apostolicall traditions; and thence let us ground the reason of our actions, whence the order and originall of it first arose. Whilst others make lyes of probabilities, they frustrate the truth by subtilties; and this is done, because they have no recourse to the originall of truth; nor doe they seeke to the head, nor observe the doctrine of their heavenly Master; which whosoever considers and examineth, he hath no need of arguments and long discourses. The triall of our faith is easie by the compendiousnesse of truth; I would have no man dispute how God the Father begate the Son; nor doe thou too curiously involve thy selfe within the secret of this depth, lest perhaps, whilst thou too obstinately searchest after the brightnesse of this inaccessible light, thou be deprived of that little sight which by Gods gift is afforded unto mortall creatures: Or if thou thinkest thou oughtest to wade so farre in this kind as thou art able: First begin

gin thou with things which concerne our selves, which if thou wilt (consequently) wade thorow, then prepare thy selfe to passe from earthly things to heavenly things, from visible things to invisible things. First unfold and declare if thou canst, how the minde that is in thee, begets a word; and what is the spirit of memory that is in it; how these things that are different in things and actions, are notwithstanding but one nature and substance; and though they proceed from the minde, yet are never separated from it. But these things, although wee have them in us, in the very substance of our soule, yet they seeme to be so much the more hidden unto us, by how much they are more invisible to the eyes of the body. Let us enquire of things more open; how doth a fountaine of it selfe beget a river? and by what spirit are the swift streames thereof moved? and though the fountaine and streames be but the same, one inseparable thing, yet cannot the fountaine be either understood to bee or be called the river, nor the river the fountaine, yet he that sees the streames, sees the fountaine. First exercise thy selfe, thou superstitious, and imper-

impertinently laborious, and thou
soule that toylest after nullities in the
unfolding of these things, and discusse,
if thou canst, what we hold in our
hands : and then we will proceed to
things higher than these : nor thinke I
perswade thee in an instant to ascend
from earth above the heavens, but first
if it please you, I will bring you to that
firmament which is apparant to our
view, and there if thou canst unfold
the nature of this visible light, how that
heavenly fire begets from it selfe the
shining light, how it begets vapors,
and which being three in distinctnesse
of things, are yet but one in substance ;
although thou couldest finde out all
this, know yet, that the mystery of the
heavenly generation, is by so much
more different and higher than these
things, by how much the Creator is
more powerfull than the creatures, and
the workman more excellent than the
worke he makes ; by how much he
who is from all eternity, is more noble
than that that tooke its originall from
nothing. God is therefore to be belee-
ved to be the Father of his onely Son
our Lord, and it is not to be enquired
how. For a servant ought not to di-
spute

spite of his masters nativity. He wants nothing, O man, who is confirmed by the doctrine of both Testaments. Both of them are these two swords, of which the eternall Doctor said, *It is enough.* I wish againe and againe, my long-suffering God, that I might learne and know him; but if I know not the originall, nor can measure the quantity, nor am able sufficiently to consider what manner of thing my soule is, which rules over my body; if I know not the reason why it should take pleasure in the body which persecuteth it; if I be ignorant who hath graven this law of my members, that the flesh should oppresse the spirit in so violent a command, and that the better and more worthy part of nature should yeeld to the more ignoble: I ought to beare patiently, if I understand not the Creator of the Universe, who must even in the smallest parcels of his works, professe mine owne blindnesse. Let me not then proceed farther in other things, than my small capacity will beare, nor curiously pry into those things which are so high above me. I will say with reason and constancie, I know not his secrets, and I am ignorant of his
divine

divine councell; the oracle of the heavenly word is enough for me to try all causes. God sayes he sees all things, governes all things, judges all things. If thou wilt know what thou art to hold, thou hast the holy Scripture; it is perfect reason to hold what thou hast read. But I will not suffer my selfe to aske for what cause God doth these things in such a manner; I am a man, I understand not the secrets of God, I dare not search after them, and therefore I even feare to meddle with them: because even this is a kinde of sacrilegious rashnesse, to desire to know more than is permitted unto thee. Let it suffice thee that God doth testifie, that himselfe doth act, and dispose of all things: leaving therefore these things, let us rather seeke (like good merchants) to gaine the inheritance of heaven, and those things that may profit our soules: let us learne to get goods which will continue with us; let us first seeke to have Gods seale stamped upon us, because in the day of judgement, when God shal make that separation, & when all the nations of the whole earth, the sonnes of *Adam*, shall be gathered together, when the Shepherd shall call

his flocke, whosoever have beene sealed, shall know their shepherd, and the shepherd shall know those he hath sealed, and shall gather them together out of all nations. Every man naturally desireth knowledge; but what doth knowledge profit without the feare of God? certainly an humble rudenesse is better, that is employed in Gods service, than a proud Prelate or Philosopher, who neglects himselfe, and is alwayes contemplating upon God, or the motion of the heavens. How many are there, who in this life, by many curious enquiries, have endeavoured to know God, who shall never see his face? how many in this life doe labour to measure the heavens, and to finde out all things belonging to them, that shall never enter into them? He that doth well know himselfe, thinks meanly of himselfe, and is not delighted in the praises of men. If I did know all things in the world, and were not in charity, what would this knowledge profit me in the presence of God, who then will judge according to my works? I will therefore (at length) rest from the too much desire of knowledge, because the more I know, the more grievously will
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the most high God judge me, except I live the more holily. Give mee (most blessed and most wise God) the highest and most profitable knowledge, that I may know thee, God the Father, Son, and Holy Ghost, with moderation, and may inwardly know my selfe to be miserable and of no account; that I may attribute nothing to my selfe, and alwayes have a good opinion of others. This is great wisdom and some sort of perfection; Though I see another sinne openly and even to commit some grievous finnes; let me not think my selfe better, because I know not how long I may continue in goodnesse; we are all undoubtedly fraile; but let me judge none frailer than my selfe, that I may obtaine true strength in goodnesse.

CONTEMP. &c. 30.

Of the Custodie of Angels.

Blesse the Lord (O my soule) & all my bowels give praise unto his holy Name: Praise the Lord, O my soule, and forget not any of his benefits; praise the Lord, yee Angels of his, yee that excell in strength, fulfilling his

I 2 Word,

Word, giving eare to the voyce of his Word. Praise the Lord, all his Hoasts, yee servants of his that doe his pleasure. Praise the Lord all yee works of the Lord; praise the Lord, O my soule, in all places of his dominion. My heart is ready, O God my heart is ready. *He hath commanded his Angels, saith thy faithfull servant David, (speaking of man) to preserve thee in all thy wayes, they shall hold thee up with their hands that thou strike not thy foot against a stone.* God hath commanded it, God the true and most excellent Life, in whom and from whom are all things: the Creator & Governor of the world, the Sweetnesse & Beauty of the Angels, the Creator and Preserver of men, that God who is God of gods; so great a God, that no tongue can rightly expresse him; hee hath commanded, and hath commanded his Angels, his holy Angels that are instructed of God, by the eternall contemplating of which truth they become blessed; hee hath commanded them concerning thee O man: *What is man that thou tookest notice of him, or the sonne of man, that thou didst esteeme him?* Thou sentest unto him thy only begotten Son, thou sendest

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dest into him thy holy Spirit ; and that there should be no want of thy carefull working for him, in the heavens thou dost also (for our sakes) send forth those blessed Spirits to minister unto us : the most mercifull God sendeth forth those Spirits (as it were) so many bright sparks of his Deity, sparkling from the Torches of his everlasting light : who are conceived to bee divided into so great hostes, and into so many orders to prompt us, not only with matter of prayer to God, but of admiration of his greatnesse and goodnesse ; when I speake thus (O my soule) phansie not to thy selfe little faire Boyes, whose countenances are overspread with an admirable splendour, whose soft dishevelled haire of colour like the finest gold, hangs dangling to their shoulders, & fanned with the gentle breath of the peacefull westerne wind, doth kisse the smooth pillars of their milkie necks ; if thou phansie such Angels, thou art utterly ignorant of their power : They have a pure nature, subtile and aery, not to be represented in the shape of any body ; no spot of matter doth cloud it, no mole of corruption doth sprinkle it ; and that I may speak bricfly, our best

part is our soule; an Angell is nothing but a soule: But what soule? not relishing of that fire whereby the Starres doetwinkle, and the Axeltree of Heaven is moved, but a vigour of a most quick moved understanding, made (so much the nearer) to resemble the patterne, the eternal Beauty, by how much it approacheth nearer to, and is the more plentifully sprinkled with that holy Fountaine. Hence truely comes that notable comelinesse of all their ornaments, and the immortall concurrence of goodnesse, which they with a most acceptable ingenuity of will, doe yeeld to their Creator; they out-strip in speed the swiftest Shippe sailing on the maine, and driven by force of wind and oares; they out-fly a bullet in the aire sent from the sulphury mouth of a thundering Cannon; these most excellent mentall Intelligences most wisely foresee all things with no trouble or interposition of time, and most readily untie any the most intricate knots of difficulties. If thou consider the grace with which they were ennobled even from the first beginning of things, when God the Author of all things was in the Angels framing nature and bestowing

flowing grace; thou mayst call them
vessels of transparent Gumme, or
Christall framed by the worlds Crea-
tor, into which the streames of the Di-
vinitie did disburthen so great and un-
usuall fragrancie of graces: if thou
weigh the glory and what a large mea-
sure of grace this Nature obtained, thou
shalt see them all emptied and swal-
lowed up with the similitude of the
love they have towards God. These,
these are those whom that great work-
man hath given us men made of durt
and clay, in this our dwelling place the
earth; to guide nourish and instruct
us, to defend us in our way to salvation,
to drive calamity from us, to console
for our happinesse, to be fathers in the
care of us brethren, in the love of us,
and servants in their obedience to us.
These, these are present for thee, O my
soule; they are not only with thee, but
they are for thee, that they may protect
thee, that they may profit thee, and
while we are yet but little ones, we are
(it is thought) committed to the charge
of Angels, as it were, to Tutors and in-
structors, to the set time appointed by
our Father. Thou overwhelmest, thou
overwhelmest me, O my God, with

thy benefits, that I might delight to abide with thee, and desire to dwell by thee continually, and never to depart from thee. Thou settest a watch round about me, that I might not escape thee; thou environest me with protectours, that I be not snatched from thee. O my God, I will sing, I will sing Psalmes unto thee, O my glory, with my heart lifted up: *Awake Psalterie and Harpe, I my selfe will awake very early.* I will celebrate thy praises, O *Jehovah*, amongst the people, and sing unto thee amongst the Nations; for thy kindnesse is great above the heavens, and thy truth reacheth above the uppermost clouds; I will exalt thee, O God, above the heavens, and thy glory is above all the earth: I can give thee thanks, but I cannot render thee due thanks, O my God; but thou desirest not thy due thanks, because thou knowest I have not the power to performe it: it is the custome of people of meane qualitie to shew themselves munificent amongst themselves; thy benefits as they excell in Majestie, so they require not that which is lent. O most bountifull God, as thou hast freely set thy Angels over mee, so make them
them

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them freely to abide by, to dwell and
remain with mee. Troops of the win-
ged Holyes met *Jacob* at Mahanaim, as
he was on his way to his Countrey; I
am also upon my way, and am haste-
ning to my Countrey; give mee there-
fore in like manner bands of such most
valiant souldiers that may direct, ad-
monish and guide me, and keepe mee,
both behind, and also before, and may
on no side leave me open or unguarded.
O my God, send those thy ministers to
us from out thy glorious Tower of hea-
ven to us thy weake creatures stagger-
ing amidst these mournfull tents of our
cumberfome mortalitie, that they may
encompasse us in our feares, comfort us
in our griefes, and purge us from our
growing and oppressing miseries. Sick-
nesses doe devour and overthrow us,
the plague infects us; send *Raphael* that
may heale and cure us; rumours of
warres doe dishearten us, the drawne
swords doe prey upon us; send *Michael*
to fight for us; our ill abetting flesh
solicites us, devillish suggestions doe
assault us; send *Gabriel* that may recon-
cile thy will to our will. Woe is mee,
if provoked by my sinnes and negli-
gences thou shalt judge me unworthy.

the presence and visitation of thy holy Angels, by whose presence thou usest to protect me and repulse my enemies. Seeing then the familiarity of the Angelicall dignity, is so profitable for me, make me to abstain from evil which doth offend them, and to exercise holinesse, in which I know they take delight. But they are pleased with such things as they delight to find in me, such as is sobriety, patient bearing of poverty, often sending up sighes to heaven, and above all, they love truth and peace. Let me be *Lot* in righteousness, *Isaac* in obedience, *Eleazer* in fidelitie; let me be *Jacob* in piety, let me be *Elias* in my zeale, let me be *Elizens* in my courage, *Ezechias* in devotion, *Daniel* in my constancie, *Judith* in my chastitie, *Tobias* in honesty, and let me be *Lazarus* in my patience. Grant me these things, O my God, and I shall alwayes have thy Angels my companions; without separation they will accompany me, they will accompany both my soule and also my body, and they will accompany my soule after it's departure out of my body, and shall bring it into Paradise, where is the societie & beholding of Angels and Archangels, and
above

above all, the blessed beholding of Christ my Saviour. Grant me these things, O my God, and I will praise thee with the Cherubims and Seraphims, and will sing of thy mercies uncessantly, for evermore. Amen.

CONTEMP. &c. 31.

Of Baptisme.

THEY are fearfull words, O man, which we reade, *Yee were at that time without Christ, and yee were strangers from the conversation of Israel, and were aliens from the covenants of the promise, and yee were without hope, and without God in the world.* What, O wretch, can be more miserable for thee? and what canst thou heare that can be more terrible unto thee? He that is without Christ, is without faith; he that is excluded from the congregation of Israel, knowes not what grace is; he that is without hope, hath no comfort; he that is without God, hath no helper. O depth of misery, what understanding can rightly conceive it? or what tongue sufficiently expresse it? how many myriades of men are enve-
loped

loped in more than Egyptian darknesse, in superstitions, and abominable Gentilisme, who are still without Christ, being estranged from the commonwealth of Israel, strangers to the covenant of the promise, without hope, and without God in the world ? they have (it may be) something which they call by the name of God ; but what ever they paint unto themselves, or what ever they forme unto themselves, they are but apparitions of the night, fearfull sights amongst the graves, terrible noises amidst sepulchers, or tame Statues of silver or gold, the works of mens hands, which have mouthes, but speake not, eyes, but see not, eares, but heare not, noses, but smell not, hands, but handle not, feet, but walk not, nor speake they through their throats. O gods without a deity, without understanding, without life ! And I my selfe was to be reckoned amongst those many thousands of damned men ; for the like sentence of damnation did attend them who were all guilty of the same offence. But eternall thanks are due to thee, O eternal God, that thou hast freely separated me from them, with whom I had fellowship, by reason of my sins ;

it was thy pleasure I should be begotten
and borne of such parents that sate not
in darknesse, nor had their habitation
in the region of the shadow of death,
but were called out of darknesse, into
thy admirable light, to an elect stocke,
a kingly priesthood, a holy nation, to
an honoured people. O God my God,
thou soughtest me when I knew not of
thee ; thou gavest unto me, when I
asked not of thee ; thou openedst un-
to me when I did not knocke ; for
when I was yet a bawling infant, in
my bepissed clouts; when I yet savoured
ill of my mothers couth ; when I was
putrified, as well with mine owne, as
with the naturall and spirituall un-
cleannesse of my parents ; yet thou, not
disheartned with all this, didst take
me up, cherish and purge me that was
thus conceived, and chafed in my sin.
Thou leddest me to the pure waters, li-
ving waters ; to the divine oracle, to
the lavacre, in the word of regenerati-
on, and renovation ; thou broughtest
me, O God my God, to baptisme, the
first gate to be entred to the kingdome
of heaven ; into the armes, and to the
kisses of my Saviour, by which he
translates us out of the lap of our pa-
rents,

rents, into his heavenly habitation, and enroles us into the number of Gods elect, and citizens of heaven, and makes us members of his body, which being one with the head, become partakers of the heavenly treasures. O God my God, thou hast promised this by thy Prophet, Ye shall draw waters with joy out of the wholesome fountaines: And, I will powre out my waters upon the thirsty, and my streames upon the dry ground. I will powre out my spirit upon thy seed, and my blessing upon thy posterity, and they shall grow amongst the grasse like willowes, by the rivers of waters. And againe, they shall bring their sonnes in their armes, and carry their daughters upon their shoulders. And I, O most mercifull Lord, was brought, carried, sprinkled, and washed amongst them, and did mount up unto thee, as it were upon the wings of an Eagle. I laid aside the decrepit age of my sinnes, and put on the vigorous youth of grace; this did this heavenly Sacrament worke in me. I began to be a true Eagle, who by thy grace doe soare to heaven, and doe loath all earthly things. As often as I behold earthly water, I should remember

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ber this divine water, which hath wrought so many and so great things in us. The naturall water doth wash and take away spots, doth quench fire, cooles and allayes the heat of thirst, incorporates many and sundry things into one body; it ascends as high in heighth, as it doth descend below in depth. The heavenly water of Baptisme washes away the leprosie of sinne, and wipes away our iniquities, and makes us whiter than snow. Our sins in themselves are like scarlet, yet are they whitened as white as snow; they are red like crimson, yet they grow white as wooll. The water of Baptisme, by a divine and admirable way and means, doth quench the fire of our fleshly desires. How pleasing is it to us, so soone as the heavenly Spirit slides into us in this washing, for us to want these trifling sweets? The true and chiefeest sweetnesse doth cast out those other, which else wee would feare to lose; it casteth them out, and there enters (in their stead) the hidden and heavenly pleasure, which is sweeter than all other pleasure, yet not to flesh and blood; is brighter than any other light, yet more hidden than any secret; higher than any other honour,

nour, but not to men that are high in their owne conceits : It quencheth also the flames of hell fire, those devillish brands of hell, which no helpe of man can put out. The divine water of Baptisme sets an end to the various and troublesome desires of mans heart, and makes us onely rest upon God. The divine water of Baptisme makes one nation of all the nations, of the Israelites and of the Heathen, that did differ so exceedingly in most things, that they might become one body, and one soule, one hope of calling, till at length they may be made perfect in one. The divine water of Baptisme is given us from heaven above, from the Father of lights, and it flowing from the fountaine that springs to eternall life, doth not onely draw our hearts to their owne originals, but doth wholly lead us to that most blessed fountain. Farewell World, avoid Satan, be gone each worldly thing, for I call to minde these words that my Godfather holding me in his armes, pronounced for me, I renounce thee Satan, and thy pompe and worship : with these words am I received into Gods covenant, and enrolled in the number of Christs souldiers. What

ever.

ever thou shalt say, O Serpent, I will presently reply ; what ever thou shalt speake, I will not hearken unto thee. Then, that thou catch me not by other meanes, I have renounced also thy pompe, and thy worship and thy messengers. I was preft for the warre of the living God, when I answered to the words in the Sacrament. Whatsoever earthly things are received in this world, and shall here remaine in this world, are to be despised, as much as the world it selfe is to be contemned, the pomps and delights whereof I did then renounce, when in my better passage I went unto my Lord. In Baptisme I was cloathed in white, that I might be taught (most devoutly) to rely upon Christs innocency, and to be willing to lead my life sincerely and purely. I confesse (indeed) my God, that I have beene sometime forgetfull of my covenant made with thee, that I have forsaken the hoaste of righteousness, and have runne away to thy enemy, and have most grievously offended thee my Captaine, by my transgressions and treasons, that I have beene worthy thy most severe punishment : but I returne to thee, I fall before thee, and beseech thee

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thee for thine unspeakable goodnesse, that thou wilt receive me, and acknowledge me for thy souldier and servant; and (at length) of thy grace, grant me the prize of victory, that being freed and saved, I may (at length) erect a trophee to thy name and praises. Amen.

CONTEMP. &c. 32.

Of a Christians practise.

IT is an easie thing for one to call himselfe a Christian, but a hard thing to performe the part of a Christian. He that desires to fulfill the measure of that name, let him marke diligently these things that follow. Acknowledge, O man, thine owne basenesse; consider how wretched, and of how little account thou art, thou hast nothing from thy selfe, but all things from God: he gave thee all things for thy use, to whom thou must repay them, yea, and even thy life it ielfe, at what moment soever he shall require them; and thou must depart as naked from hence, as thou camest naked into this world and although all the world, with it inhabitants, doe keepe thee company yet

yet they can profit thee nothing ; for all things are fleeting, brittle, transitory, and nothing can free thee from death ; give not thy selfe therefore over to security , but feare God, and examine exactly what may be truly profitable for thee. Doe good to the poore with all thy power, that thou mayest gather for thy selfe a treasure in heaven. Doe all that God bids thee, for thou art bound to doe good with thy will and spirit : but he that knowes to doe well, and doth it not, he is guilty of sinne ; but he that doth good, doth it not from himselfe, but for that cause that it is bestowed on him of God, and that he belongeth unto God. Love not (O man) the world, or the things of the world, as the lusts of the flesh, the desires of the eyes, and the pride of life but feare God, and meditate with thy selfe of heavenly things : strive to fulfill Gods will in all vertuousnesse ; shun worldly, & minds set upon the earth, that thou be not defiled with other mens sins ; seeke Gods kingdome, and so use the mirth is permitted to thee, that thou mayest alwayes tremble, stand in awe, and shew thy selfe thankfull, that thou fall into no secret sin, or be delighted with the

the tree of good and evill, and with the sight of a momentany pleasure thou remove (like *Eve*) the law of God out of thine eyes and heart, which should be, neverthelesse, the summe and highest pitch of all thy delights. It should be thy delight night and day, that it may be to thee the right way, the truth, and the life, if thou wilt lead a living life, conducting to life eternall, not to everlasting death. Next, O man, keepe these three things, faith, charity, and stedfastnesse of hope. What ever thou dost, see thou doe it in faith, in simplicity of heart, in confidence of the fatherly will of God, and give God thanks, to whom they are due, and his blessings shall be alwayes thy maintenance: let charity spring from the ground of thy heart, nor be carefull to give thy selfe content, but labour with feare and humility to please God. Be pleasing unto men in truth, mercy, and justice, without flattery, for that is perfect charity. Charity bids us look to the things that concerne God & our neighbour, not only those things which concern my selfe. Let thy hope be without feare and doubting; let him that desires divine, heavenly, and eternall things, rest upon

upon the wil of God, and not upon slippery, fraile and brittle things. No man shall make thee lose thy hold of that hope which thou hast placed upon God: thou mayest hope upon him, even in the pangs of death, for he is omnipotent. Never let humility slip out of thy mind; for he preserveth thy life by simplicitie, strengthens it by patience, and feeds it by truth. Commit all thy waies unto God, and hee shall bring it to passe; he knowes what is for thy profit, and what not. Thinkest thou that he knowes not thy condition? behold God sees and knowes all things, and nothing is hid from his eyes. He regards also the poore and contrite spirit, and him that trembleth at his Word. Search not therefore after high things; when thou art commended, feare, because thou art an unprofitable servant, and canst doe nothing except thou be assisted by the power, favour, and Spirit of God. Thinke not better of thy selfe than of thy neighbour, for thou art a man of nought; remember God is only to be honoured, and thou shalt be the greater, if thou cast down thy selfe. Be alwayes ruminating of these things first, let no vaine, idle, & scurrilous words
break

break from thy lips, but godly, pleasing, profitable, which tend to life, and lead not to death; therefore bridle thy tongue, and reſtraine it, for it can kill, and give life: ſecondly, to keepe thy ſoule and conſcience free from wickedneſſe, exclude thou malice and impious thoughts, and never ſhun the light: O thrice happie and more is hee whole heart condemnes him not. Thou be-longeſt to God (O man) walke upright with God; remove from thee darkneſſe, lyes, and iniuſtice, for he is a Judge, and a revenger of ſuch things. Trie and prove thy ſelfe in all things, that thou mayſt know what vice ſticks to thee, what vertue thou wanteſt, that thou mayſt ſhake off that, and purchaſe this; for thou canſt never bee perfect, that ſomething will not ſtill be wanting. Whatſoever thou doſt, thou doſt it by Gods indulgence and helpe, if it be acceptable to him; for of thy ſelfe thou art very nothing, and by the aſſiſtance of Gods holy Spirit canſt thou onely proceed in goodneſſe; ſtay not therefore or hinder the operations thereof; work out thy ſalvation with feare and trembling, in continuall repentance, humiliry, and ſimplicities of heart,

heart, and think that thou art neither worthy of the blessings of this life, or of that which is to come. Lastly, pray without ceasing in all thy labours, pray reverently, devoutly and humbly with faith in all thy wayes, with a most fervent desire of thy neighbours salvation. Thou must pray in thy chamber, in solitarinesse, in most humble devotion, in fastings, in teares, in anguish, in weeping, in contrition upon thy knees night and day, with a full hope, and not doubting, according to the will of God, for all the true professors of the Christian faith; study in all things to please God and not men; whosoever honours God, God will also honour him; whosoever contemnes God, God shall also contemne him. Grant me thy grace, most mercifull God, that it may bee with me, that it may labour with me, and may continue with me even unto the end. Grant I may (alwayes) will and desire that which is most acceptable unto thee, and most dearly pleaseth thee; let thy will be my will, and let my will alwayes follow thine, and agree best with it; let me will, and will the same thing that thou dost; and grant I may not have power otherwise

to

to will, or not to will them as thou doest. O my God, thou unspeakable sweetnesse, turne all carnal comforts into bitternesse unto me, which doe draw me from the love of things eternall, and evilly allure mee under colour of some present delectable good. Let not flesh and blood, O my God, overcome me; let not the world and its short glory deceive me; let not the devill and his subtilty supplant mee. Give mee strength to resist, patience to endure, constancie to performe; give mee in stead of all the comforts of the world, the most sweet unction of thy Spirit, and infuse into mee the love of thy Name, in stead of carnall love. Confirm me, my God, by the grace of thy holy Spirit; give mee power to bee strengthened in the inward man, and to emptie my heart of all unprofitable care and vexation, nor to be distracted with the various desires of any thing, whether it be vile or precious, but that I looke upon all things as if they passed but by me, and that I did also passe away, as they doe; because nothing under the Sun is of any continuance, but all things are vanity and vexation of spirit. O how wise is he that thus considers

siders with himselfe. Give me, my God, heavenly wisdom, that I may learne to search after, and to find thee rather than any thing, to be wise unto thee, and to love thee, and to understand other things, as they truly are according to the order of thy wisdom. Grant I may wisely shun him that flatters me, and patiently suffer him that opposeth me; because this is great wisdom not to be moved with every wind of words, nor to listen unto mischievous flattering pleasure; so shall we with securitie proceed in the way we have begun to walke in.

CONTEMP. &c. 33.

Of the true Dignitie of a Christian.

Let others call a man a creature to be adored, and borne for Societie, full of reason and councell; let them call him the great Miracle, most like unto God the Miracle of miracles; let them call him the Horizon of corporeal and incorporeall things, the measure of all things, the little World, the Epitome of the world, and the delight of Nature; let them write that man only ex-

ceeds all wonder, and that nothing is great upon the earth but man; yet so great dignitie, so great excellencie, and so great advancement of man can never be so great, as it will be, if with this man may be called a Christian, which denomination tooke its originall from Christ, the very Son of God, and is imparted unto them that are sprinkled with the saving water of the Sacrament of Baptisme that give their names unto Christ, fighting under his purple Banner, they defend the honour of their Captaine and Author of their Profession, by their undaunted Profession of the evangelicall and heavenly doctrine, and they doe confirme, defend and propagate that doctrine by their indefatigable study & practice of good works. O miserable they who are called Pagans, either in regard that they reverence their Idols in the publick streets and wayes, being aliens from the City of God, or because that after the enlargement of Christs Kingdome, and the spreading of the Christian Religion, they did not possesse any longer the chiefe Cities, but were reduced and shut into the strait Villages. O miserable they, who are called Jewes; for
although

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although the ancient people of the Jewes had the preheminence above other people in priviledges and prerogatives, and was not excluded from the heavenly Kingdome and the Citie of God; yet at this day their uncleane multitudes dispersed every where thorow the world, are farre exceeded in sundry and manifold eminencies by the Christian people; for though the body be already exhibited, they dispute upon shadowes, and obstinately defend their Mosaicall Ceremonies, and despise Christ that is the onely doore to eternall life; bewitched with the leaven of the Pharisies, they reject the truth, detract from it and slander it; and thence by Gods just judgement Jerusalem being destroyed and lost, they have no Temple, have no forme of a Common-wealth, but are most vilely despised in all parts of the earth. O happy Christians, and freed from all miserie! Christ is God blessed for evermore; therefore are Christians truly divine; Christ being true God in his Essence, is a Spirit, therefore are Christians spirituall; Christ by nature is the onely Son of God, therefore are Christians by grace the heires of heaven; Christ is

the vertue and power of God ; therefore are Christians powerfull; Christ is Wisdome, therefore are Christians wise; Christ is Righteousnesse, therefore are Christians just ; Christ is made Sanctification unto us , therefore are Christians holy ; Christ is the Way, therefore Christians doe not erre; Christ is Life, therefore Christians, though dead, yet doe live ; Christ is the Truth , therefore are Christians led into all truth ; Christ is the Light that enlightens the world, therefore doe Christians shine forth in the midst of darknesse ; Christ is a Shepherd, therefore are Christians fed in wholesome pastures ; Christ is the healing Physitian, therefore doe Christians receive cure in all their infirmities ; Christ is the Conquerour of Satan and the Lord of the world, therefore doe Christians beare rule, overcome and triumph in Christ ; Christ doth reigne in glory, nay is glory it selfe, and all in all ; therefore Christians, though they be abominable to the world, and are had in reproach, yet are most glorious in Christ, and though they have nothing, yet possesse they all things ; Christ was anointed when his Humanity was taken into the Person
of

of the Word, the Divinity did anoint, and the Humanity was anointed; and this anointing is a diffusing of the whole oyntment upon every one that is anointed therewith: he was anointed with the oyle of gladnesse above his fellowes; he is anointed with gifts finite and infinite, conferred by taking upon him the humane Nature from the holy Virgin, which agree wel with the name of an oyntment for the most fragrant scent they breath forth, and the comforting force they retaine in them; they are compared to the Oyle of gladnesse, because they expell sadnesse out of Christian hearts, and doe enflame them with true joy and comfort. Think now as often as Christs Name comes into thy mind, that God did from all eternity ordain, consecrate and define him, to consummate the worke of the Redemption, and did most plentifully bestow upon him those unspeakable gifts which he fore-saw he should stand in need of. That he should be a Prophet, our Master, our Priest to offer up himselfe an expiatory Sacrifice, that hee should be Lord of lords, King of kings, that might have the possession of an incomparable and everlasting Kingdom,

the first moment of his conception; but the full and most glorions enjoyment of it in his ascention : even as *David* was anointed by *Samuel* king whilst *Saul* lived, but did not exercise any regall jurisdiction ; but when he was dead, he obtained the Dominion, & did govern the Kingdom. And we also are anointed Christians, when we are separate from the ungodlinesse of worldly men, and are made holy by the mystery of the Spirit. We were anointed, when, as Christ did receive the gifts of the Spirit without measure, we received thein with measure. We are anointed, when we are exalted to propheticall, priestly, and kingly dignity ; and this is that which the Prophet speaks, *Ye shall know that I am in the midst of Israel, and that I am Ichovah, your God, and that none else is ; nor shall my people be ashamed for ever : And it shall come to passe afterward, that I will powre out my Spirit upon all flesh, and your sonnes, and your daughters shall prophesie, your old men shall dreame dreames, and your young men shall see visions, which hee declareth by his most deare disciple. Jesus Christ is that faithfull witnesse, that first borne from the dead, and that Prince of the kings of*
the

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the earth, who hath loved us, and hath washed us from our sinnes by his blood; who hath made us kings and priests to God his Father. You are a chosen stocke, a royall priesthood, a sanctified people, a nation whom God challengeth for his owne. O name, not above every name, yet a divine, a heavenly, and anhonourable name; here is fulfilled that which the Prophet said; *A new name shall be given thee, which the mouth of the Lord shall bestow on thee.* We have changed our accursed name, because God hath given us a new name. Take heed to your selves, take heed who ever you be, that you despise none of the faithfull, that you disesteeme or reproach them not, though he seeme most miserable, most abject; and most afflicted: for let his misery or affliction be as great as may be, yet is he the Almighty Gods Anointed, the Prophet of the most holy, the Priest of the most High; yea, he is himselfe a king of most great Majesty. Yee are Prophets, O Christians, therefore let the Word of God dwell plentifully in you, with all wisdom, teaching and admonishing one another, with psalms and hymnes, and spirituall songs, sing-

ing unto the Lord with grace in your hearts. Ye are Priests, ye Christians, therefore I beseech you, my brethren, by the mercies of God, that you give up your bodies a living and a holy sacrifice, and acceptable to God, by your reasonable service of him, and be not fashioned like this world, but be ye changed through the renewing of your mindes, that ye may discern what is the good, and acceptable, and perfect will of God. Ye are Kings, O Christians, be not therefore servants of sin, or be subject to the boyling affections of the flesh, but mortifie your sinnes, tame your lusts, nor prostitute your dignity to a most base and impure servitude. Extoll your Christ, because all your eminencie, all your worth, all your grace, and all your glory proceedeth from him. As the rivers do flow from the sea, and flow back againe into the same; so let your eminency, dignity, grace, and glory, be directed, disposed of, and referred to the author and giver thereof. Call upon Christ, O ye Christians, because though you be anointed, yet may that ointment be overwhelmed, defiled, and wiped off by the filth of your sinnes, and the

the durt of your corruptions ; ye carry heavenly gifts in brittle vessels, pray that they be not broken, and your graces spilt ; pray that no wind may extinguish your flame, that your oyle faile you not, and yee be left in darkness with the foolish virgins. Love your Christ, yee Christians, because he is anointed, that you might be anointed ; because he is a King that hath all the inhabitants of the earth for his subjects ; because he is a Priest, that hath expiated all the sinnes of the whole world ; because he is a Prophet that doth instruct all the ignorant, doth enforme them, and teacheth them the right way to life. Love Christ, you Christians, because the most apparant manifestation of a thankfull mind consisteth not in words, but works ; not in promises, but in obedience. But to the end you may more fully consider your dignity, the birth of a Christian is to be weighed : God is his Father in heaven, the Church is his mother upon the earth. The Word of God to be heard and scene, is the seed ; that is the Word preached, this is the administration of the Sacraments. Yee are borne againe, not of corruptible seed, but incorruptible.

tible, by the Word of God that lives and abideth for evermore. The Father of lights hath begotten you by the Word of his truth. The Churches are the wombe where the seed of the heavenly Word is scattered, and in which the eternall Father, and our mother the Church doe meet together. The heart of man is the matter of this generation; the privation, is the mortification of the old *Adam*; the forme, is the vivification it selfe, whence doth arise the assent of the understanding, and confidence of the will, that the sonne of wrath may become the sonne of grace, the blinde may see, the deafe may heare, the dumbe may speake, the lame walke, the leaper be cleansed, and life may be restored to the dead. The time of this formation is, when a Christian doth more and more profit in knowledge of the understanding and holinesse in the heart; the carrying in the wombe is when in our whole life, by meanes of the vessels of the wombe, and navell, that is, by the ministers of the Word, he attracteth to himselfe the milke of saving knowledge, from the two breasts of the Church, the Law and the Gospel; and as an Embrion
lives

lives in the wombe, so he lives in the Word. Hee is a brute creature, and more silly than a beast, that doth not admire, that a childe in the wombe should be preserved alive in so darke a prison, in so uncleane streights, among so many filths, corruptions, excrements; wrapped in filmes, and crowded by the bowels: but it is farre more to be wondered at, that any Christian should be supported amidst so many griefes, paines, torments, snares, and calamities. For about the wombe wherein we are carried, the World cries, I will stay him; the Flesh cries, I will infect him; the Devill cries, I will deceive him. Wee must there lie hid, where there is much malice, where is little wisdom, where all things are viscous and slimie, all things hid in darknesse, and beset with snares, where the soules are in danger, the bodies are afflicted, where all things are vanity and vexation of Spirit: and yet for all this we live and are preserved; we live and are not killed; we are nourished, and not in want; we are carried in the wombe, and are not abortive; we are sustained, and are in want of nothing. The Embrion in the mothers wombe lives a hidden life;

life; he lives (indeed) in the world, but is not scene with the eyes of any; he sends forth his breath, but scarce draws any in: we also, Embrions of regeneration, lead a hidden life. For though we live in the kingdome of heaven, yet our glory and desireable life doth not as yet make any great shew; we yet behold not the light of eternall blessednesse; we yet draw not the aire of the region of Paradise; we yet eat not the Angelicall Manna; we yet drinke not of the heavenly liquour, but have (as it were) but a light taste of al these things; and we have scarce any sensible breathing of these things. But the houre is at hand, and the time will come, that it shall be made manifest what we shall be, wherein we shall beginne and never end; this glorious light, this life, not of hope, but of the things hoped for, even the life of vision. We shal begin this life when we die, for then begin we to be borne to the true light, when we first put off our mortality. For the true birthday of Christians, is their day of death. In death they do begin to live, through death they enter into life: as the infant lies sighing at the port of the wombe, expecting his passage; and though he
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be even at deaths threshold, yet is he conveyed into the haven of life. O living death of Christians! O Christian, sonne of God, brother of Christ, companion of the Angels, Lord of the world, partaker of the divine nature! O Christian, exalted above sin and the law, and placed above death and Satan! O Jesu my Lord! O Christ my Captaine! thy name be glorified, because thou hast given me a blessed name, denominated from thine owne name. Let thy praise be daily borne in my mouth, because thou art daily born in my heart, that I may be born againe in thee, and may live to thee, and with thee. For no man is rightly called a Christian, that is not conformed (as much as may be) to Christ in his manners; and he beares this name in vaine, that doth not at all imitate Christ. For what doth it profit thee to be called what thou art not, and to usurpe another mans name? If any take pleasure to be a Christian, let him carry about him what belongeth to a Christian, and then he may worthily take upon him the name of a Christian; but he doth those things which belong to true Christianity, who shewes mercy to all; that
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is not moved by any wrong done to him ; that is as sensible of anothers griefe, as of his owne ; that makes not the poore strangers at his table ; that is not magnified amongst men, that hee may be gloried before God and his Angels : who contemnes earthly things, that he may obtaine heavenly things ; that doth not suffer the poore to be here oppressed ; who helpeth those that are in distresse ; who is moved to weepe by other mens tears ; as *S. Paul* did, for who is weake, saith he, and I am not weake ? Grant unto me, O Christ, most mercifully, that am the least and most unworthy of all Christians, that I may doe these things with all my power, and may persevere in the desire thereof, and that I may not halt, slip, or utterly fall off : for not the beginning, but the ending well is required in a Christian ; let that therefore be most blessed unto me, O my Saviour. Amen.

CONTEMP. &c. 34.

*Of necessary rules to lead a godly life,
concerning the thoughts of man.*

MAns life is a middle life, between the life of Angels, and the life of sinners ; if a man live after the flesh, he is compared to the beasts ; if he live after the Spirit, he is made a companion for the Angels. Now that thou maist walke in the straitest path, thou must consider of thy thoughts, examine thy words, and weigh thy actions. As touching thy thoughts, give no time or place to sinnes, but as soone as they appeare in the blade, before they can take root, plucke them up. Breake (in time) the Basilisks egges, that none of them prove a serpent ; dash the Babilonish brats against the stones, while they be young. Fall not often into the same sin, but abridge the custome of sinning, and sin not without doubt, as if thou neither fearest God nor man. Propose not to thy selfe those things in thy thoughts, which are either unprofitable, or impossible. Be not wise too high. Think the world, and worldly things,

to be but vaine, that thou doe not over-
value them. Be alwayes mindfull of
death, that thou feare it not too much
when it comes unto thee: call to minde
the last iudgement, that thou maist ap-
peare there with an undaunted cou-
rage: remember hell to avoid it, and
blesfednes, that thou maist enter into it.
Learn (forthwith) therfore more & more
to know thine owne misery, which ari-
seth from unbeleefe and the transgre-
sion of Gods holy Commandements.
Renounce therefore unbeleefe, and
strive to keepe all his precepts. Knock
at the gate of the mercies of heaven, by
the merit of Christ, and so humble thy
selfe, as if thou wert to obtaine those
mercies, without his merits. What is
the most abject creature in the world?
let it not trouble thee to answer thy
selfe, It is I, by reason of my finnes.
And againe, if it be demanded of thee,
what is the most pretious treasure upon
the earth? let it not trouble thee to an-
swer with thy selfe, the blood and me-
rits of my Lord Jesus Christ, by which
I am cleansed from my finnes, and have
salvation purchased for me. Above all,
abhorre to sinne willingly, and with a
deliberate resolution; for to have true
faith,

faith, and to sinne voluntarily, can no more agree together, than fire and water, or the lambe and the wolfe. Be a true, faithfull, and sincere servant of Jesus Christ, not onely in the publick assemblies, where Gods word is preached, and the Sacraments administred: but in the rest of thy life, by flying evill, and doing of good. But if by reason of the infirmity of thy flesh thou hast committed any sinne, loath it betimes, and destroy it by speedy and serious repentance. Pray onely unto God: whilst thy conscience rests in prayer to him, sinne withers, and nothing is sweet to thee besides vertue and goodnesse. Catch not too much at popular applause, which is very inconstant, and though thou think thy merits have deserved to be taken notice of by those that passe by thee, and that thou oughtest to be respected of the good; yet use it moderately and discreetly, that it doe thee not more hurt, than hatred and contempt. He is truly wise, that neither too greedily hunts after the peoples favour, nor too much despises it. Seeke, especially, for a quiet minde, and be content with thy present condition. It is no harmfull thing, that
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some evil is mixed with the good things of this life, that God bestowes upon us; God deales gently with thee, as with his Son, therefore despaire not; God doth also chasten thee, be not thou impatient, lay hold on the golden meane, search for things necessary, but not for superfluities, and alwayes have an eye to Gods will, that thine owne will doe not oppresse thee; he is ^{the}happie that can lie hid in this life, and is known to none but God and himselfe. A certaine man was wont to say, As often as I have been amongst men, I still returned the lesse man from them. It is an easier thing to lye hid at home, than to keepe himselfe well abroad; he therefore that intends to obtain inward and spirituall gifts, he must with Jesus decline the throng; no man can safely be seene, but he that is willingly concealed: the better sort of men, in the estimation of others, have often been in great hazard, by reason of their too much confidence. Thence is it, that it is more profitable to many, not altogether to be void of temptations, but to be often assaulted that they be not too secure, that they be not puffed up with pride, nor that they too licentiouslly
leane

leane to exterior delights. O what a good conscience would hee alwayes possesse, that would never seeke after transitory mirth, nor busie himselfe with the world! O how would hee prune off all vaine care, and only meditate of saving and divine things, and place all his hope in God, and what peace and quiet would he enjoy! Let the want of nothing, but of Gods grace, much trouble thee; desire Gods grace, and thou shalt obtaine it, and let not the scarcity of outward things too much afflict thee. If Satan reproach thee with thy wants, consider with thy selfe what Saint Paul said, *We brought nothing into this world, and we know that we can carry nothing away from thence*: and therefore let us be content with our food and cloathing; but those that will bee rich, fall into temptations, and snares, and many foolish lusts, which afflict and drowne the sons of men in ruine and destruction. Pray with Agur, the son of Jakeh, *I have desired two things of thee, O God, deny them not unto me as long as I live; remove farre from me vanity and lyes; give me neither poverty nor riches, let me be nourished with the meat of mine owne table, lest being*
ever

ouer full, I lye against thee, and say, who is the Lord? or being poore, I should steale, and so abuse the Name of my God. Bee grieved more for Gods dishonour than thine owne; if thou sufferest wrong, beare it patiently, and thou shalt overcome it; yet, thou mayest say, my reputation is stained, shall I endure it? Why not? suffer, and thy reputation will be soone repaired: he that shall at length, even in the last day, restore unto thee thy putrified body, shall restore to thee thy credit; if thou be angry and enraged, and teare thy selfe, what shall all these turmoiles profit thee? Nothing is more pleasing to thy enemy, than to see thee by thy rage to be in such a confusion. Rather pray for thine enemies, that they be fellow-heires with thee of eternall life, and fellow-chaunters of thy Fathers praises in his heavenly Kingdome. The more others extoll thee, the more doe thou humble thy selfe in thine owne eyes, nor please thy selfe with such vanities. They that esteeme lightly of earthly things, are magnified and extolled by the Angels of heaven: proceed sincerely, rightly, and innocently in every of thy actions, nor too earnestly take care for the things

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Sighes, and Groanes. 213

things thou hast not. Think no sin little, for there is none so light, (if any may bee said light) but it may bring upon thee great plagues & everlasting death; therefore, deplore thy least sinnes, and pray without ceasing for the bettering of thy life. Think how short thy life is; if any seriously consider what ever belongeth to us, he shall see they vanish from us like birds in the aire, and wee also by our perpetuall motion are carried beyond those transitory things; but that which is worst, no remedy can be found against this, for these things fall out thus by the law of Nature; for the things of this life are a dreame, a smoake and impostures; this is our life, O men that lead a fleeting life; such is the Scene upon the earth, that wee must be borne ere we could have a being, and as soone as we are borne, wee are againe dissolved to nothing. Wee are a dreame that lasts not, an apparition that cannot be laid hold on, a flight of a bird that is gone, the passage of a ship in the sea, that leaves behind no impression, dust, a vapour, morning dew, a flowre that hath his time to blow, and time to wither; the dayes of man are as grasse, and shall flourish,
but

but like the flowre of the field. Think therefore alwayes what manner of life thou hast, not how long it may last: make haste to live well, and think every day is another life; let us extend our life, whose office and argument is action; let us not place the goodnesse of our life in the length of it, but in the use of it: For it may come to passe, yea, it often happens so that he who hath lived long, hath lived little; his life is most long, in the whole extent whereof he hath been at leasure for himselfe, and yet no part thereof hath lyen waste or idle. Life is like a Play, it skils not how long it is, but how well it was acted; not he that hath sung much to the Harpe, nor he that hath made many prayers, or hath steered many ships, is to be commended, but he that hath performed these things; for Beauty is to be placed in Vertue, and a seasonable moderation, not in length of dayes. In every thing we see the Priority to be yeelded to maturity and perfection, not to their old-age: For amongst the Plants, those are accompted the best which beare most fruit in the shortest time; and amongst the living creatures, those from whom we receive most commodities,

modities for our lives, in the shortest time. We conclude therefore, that a short time well and innocently spent, is farre to be preferred before a sinfull long life.

CONTEMP. &c. 35.

Of necessary rules to lead a holy life concerning our words.

HEare and obey these things, O man, which I shall utter touching thy words; weigh well continually with thy selfe, that saying of our Saviour, I say unto you, that of every idle word that the sonnes of men shall speake, they shall give an account for in the day of judgement: and that also which the most wise *Salomon* also affirmes, in the multitude of words there will not cease to be sin. Fly (therefore) idle and slothfull words, which have repentance treading upon their heeles, and ill successe at their elbowes. Examine what thou art to propose, and what to answer: As long as thy word is within the fence of thy teeth, it is thine own, but as soon as it is escaped, it is his that receives it. How foule and uncomely a thing is it,
if

if thy unbrideled tongue, breaking the bounds of modesty, shall cause thee to blush for shame? Let therefore thy words be few and weighty, and seasoned with salt; and mark in the delivery, what is worthy, and what in them is unworthy of thee. Chiefly, vaunt of nothing for truth, which thou knowest not to be true; nor give thy selfe over to receive vaine reports. Such a tongue is a monster, more changeable, than any *Proteus*, that fills the world with fables, & doth often in sports cause tragedies to be acted amongst men: it encreaseth in its progresse, and for the most part relates things to be greater than they are; and cannot abstain from telling of lies, in relating a truth: and although it doth onely utter trifles and toys, yet sometimes is it in the place of a thousand witnesses. As the hand of a foole doth leave a token of his folly deciphered upon every wall it passeth by; so such a tongue filleth all mens eares with rumours and stories; but whether they be true or false, it careth not. A mouse scarce peeps out of any cranny, but it is presently at hand, and like a midwife receives this issue, and makes it presently grow bigge; and that it may

may shew the fairer, cloaths it in most large vestments: so he forces rumours upon every one he meets, as being fresh and new, yea, as a true story, though for the most part it hath scarce any truth in it. So is falshood in very short time divulged thorow the world. Whosoever heares a report, coynes and addes something to that he hath heard, what either credulity, or ornament shal perswade him too. Behold the stories, which doe (at length) put off all shew of truth. The wooden engines were (heretofore) framed with that art, that when they were brought forth unto the solemnity of the triumphs, they did suddenly grow great, & raise themselves to a great height: rumours are indeed these Pageants, which when they begin to spread, are accustomed suddenly to increase, and to extend into an incredible greatnesse. But O the rashnesse of mans minde! we lead a very short life, we have an end as soone as we begin: the most swift time returns not in his gate, his course, nor in his flight, and forsakes us even while we are thinking of vanity, by a flight never to be recalled: And we amidst these precipices of swit-footed time, are not

only flow, but triflers, wear out our best dayes in most idle bawbles. Our swift dayes doe passe away, and we also are carried away in their motion; we are snatched away unawares, whilst we are toying, and make pastime to our owne destruction. Beleeve not every thing is told thee, nor report all that thou hearest, except thou intend to lose thy friends, and to kindle the hatred of many against thy selfe. First weigh things, before thou judge of them. He that reports things he onely heares, being first deceived himselfe, doth most usually deceive others. Behold how far the eyes and the eares doe stand asunder! If all that the miners did cast out of the mines, were silver and gold, the world by this time might have beene gilded all over; but whilst the metall that is digged thence, is severed from the drosse, earth, stones, and sand that is mixed with it, it is brought at length to a small langot: so it is with the recitall of things we heare; if we take away the things which are fained, false, and ill understood, and those which are added by conjecture; alas what a small scantling of pure truth remaines? for the most part, halfe that is fained that

is related in a many-worded Oration. Let the words of the tongue agree with the meaning of the heart, shunne falsehood & lies. It is easie to say what a lie is, there needs no long dispute about it; To speak one thing, & think another, is a lie. To speak against a mans minde is a lie. Let not thy brest conceale one thing, and thy tongue utter another thing. Let no man doubt but he lies; that utters any thing with an intent to deceive. One of the veines ties the tongue & the heart together, another the tongue and braine; by which disposition of the veines, nature teacheth us, that one member is so to be governed by the understanding, that the tongue may agree with the heart. For this is a lie, to carry one thing hidden in the heart, another thing ready at the tongues end: to beleeve in heart that a thing is black, but to affirme in words that it is white. But that you may more fully understand this, you must know there is a threefold lie, an officious lie, a jesting lie, and a pernicious lie. An officious lie is said to be that that may be beleeved, to profit another, but himselfe least of all that tels it. They call a jesting lie that that hurts no body, but is

spoken by way of fancie ; but though a lie spoken in jest, is not so ill as that which is spoken to another mans hurt, or for very pleasure we take in lying, even that also because it is a lie, is sinne; for it is vanity and extravagancie, to take pleasure in that thing which should be farre distant from us ; yet it is not called a jesting lie, if any one speake a falsity, not in earnest, but in such a jesting way, that all may perceive that he meaneth otherwayes than he speaketh, for in regard there is no signification of falshood, it is not a lie; but that is a lie, when any one relates a falsity for fancies sake, and that he takes pleasure in it, and doth doth desire to perswade others that he is serious. Thirdly, and finally, a pernicious lie is that that is alwayes joyned with anothers harme, and is reckoned amongst sinnes of a high nature. An officious lie is not so called, because any man may excuse it, by taking upon himselfe the deceit: Although he that sinnes to profit another, sinneth lesse than he that doth it not to this end; yet notwithstanding he dealeth not simply, and in a right manner; for ill is not to be done, that good may come thereon. Therefore

fore flie, with diligence, all manner of lying, and neither by chance, or of set purpose speake that which is false: beware of lying in all things. This vice is so to be avoided, that though the safety of many were to be contrived in one lie, and that but only an officious or jesting lie, yet it would not be lawfull for thee to tell it. Yea if any one by a slight lie could rid his parents, or any more dear to him than his parents from devouring flames, yet might he not lawfully tell a lie; it would be better to forsake them amidst the flames, than by an untruth to offend thy God. But thou wilt say, this is a hard saying; it is rigid, yet it is true. Hast thou not read? *Let us doe evill, that good may come thereon, whose damnation is just.* All doctrine of truth shall in this manner be taken away, if we yeeld to most licentious falshood, if any place be any where left open to a lie, though it be but an officious one: for whosoever lies, proposeth to himselfe, his owne, or anothers temporall commodity, than which, what can be done more perversely? Certainly, an injury offered to God is greater than all the ill we can doe unto man, How many thousand of

most holy martyrs, would rather prodigally powre forth their bloods by drops, than consent with one lie to defend their innocencies. But if our very life be not to be preferred before the truth, what can be objected to maintaine we may lawfully lie, by those that are of opinion we ought sometimes to lie? Be gone then, let every lie, I say, be gone, because it hath the devill for its authour, who himselfe neither remained in the truth, nor is there any truth in him. Lying lips are an abomination to the Lord; but those that deale faithfully, are pleasing unto him. If thou know any thing that a good man in other things hath done, and thou hast long concealed it with the cloake of charity, doe not in thy wrath reveale it, that no man may accuse thee of passion, and to have a malicious minde; and that others doe not that to thee, which thou shouldest not do to others, I advise thee not to reveale thy selfe and all thy secrets to any but a true pious & honest man; thou needest not feare such a one, because for Christian charities sake, which is the foundation of all friendship, he will, perchance, willingly pardon thy offences,

nor

nor will at all reproach thee. Doe nothing also in any mans presence, which may cause thee to feare that thou maist raise up mischief to thy selfe, or make a friend become thine enemy. That which thou wouldest have secret, keepe thou it secret, and reveale it to no man; yet remember God can see thorow the thickest clouds. Finde no fault with others, but looke to thy selfe. Avoid biting reprovers and obscene jesters; yet if at any time thou wilt jest civilly, propose three things to thy selfe; first, abuse not the phrase of Scripture to make up thy jest, and so defile thy religion; what canst thou imagine that God thinks, when he sees and heares such things among Christians that profess his name, that would be thought wiser than others, and yet account this for no sinne? That I may not speake of the grievous offence that many take hereat, and that they are troubled and made sad with the worst sort of scandall, who cannot (afterwards) read or heare Gods Word, or pray with the same devotion they were wont (before) to doe; very nature it selfe also teacheth us that we ought not to deale so ridiculously, negligently and idly, in so

grave and holy words. He that consulteth with his own conscience, finds they be such obscenities, foolish babblings and ribauldry that are not fitting for Christians. Secondly, let not thy jesting weaken Christian charity. Thirdly, let them not violate honesty and chastitie. Never speak of God but with feare and reverence, and as it were in his presence, who is most present every where. For seeing we are not worthy to take his holy Name in our mouths, much lesse decent is it for us to profane it with our lips; it is a sure signe of a wicked mind to use Gods Name upon all light occasions. Pray therefore with *David, Let the words of my mouth, and meditations of my heart be acceptable before thee.* Be finally sparing in commending any man, but ready to salute any one; gentle in giving respect; courteous in admonishing; mercifull in pardoning; faithfull in performing thy promises; ready to requite good; neither convert thou the reward of vertue into a gift of courtesie.

CONTEMP. &c. 36.

*Of rules necessarie to lead a godly life,
touching our Actions.*

HEarken and be obedient, O man,
touching thy deeds: doe no evil,
though thou mayest doe it; for the least
sins, except they be seriously repented
of, are not suffered to goe unpunished.
Let it not grieve thee to doe good; doe
nothing against thy vocation; if thou
begin any thing, in the first place pray
earnestly unto God for his assistance;
then set confidently upon thy worke,
and leave the issue thereof to God; if
thou undertake any thing, in thy vo-
cation, trust to Gods providence, though
the meanes thou usest, seeme insuffieient
unto thee; and if they offer themselves,
as it were unto thy hands of their own
accord, resolve that they are offered
thee from God; yet place not greater
hope in them than in God, but beseech
him mercifully to blesse those meanes:
have a heavenly minde in earthly
things, and doe what thou art able;
commit the rest to the guidance of the
most holy Trinity: never use unlaw-

full meanes, for that can bring no gaine with it that brings destruction to the soule. For this end labour constantly that thy conscience be pure before God and man. If at any time thou be enticed to sin, think Satan ledgeth neare thee, and that it is a reproachfull thing for the sonnes of men, that are so well beloved of God, and so gently dealt with by him, to gratifie so uncleane a spirit, to the dishonour and reproach of thy God: To the reproach, I say, of thy God, because every voluntary sinne is a reproach offered to God. No Prince will endure this of thee; and how shall God suffer, who is a God of all Majesty and Glory, that a reproach offered to his Majesty, so often renewed, and so often with securitie committed against him, shall go unpunished? As often as we commit sin by a deliberate counsell against our conscience, we doe (in a sort) consult of it before (though we oftentimes doe not marke and perceiue it;) on one scale we put the profit, pleasure, or delight of sin, in the other our losse, the wrath of God, and our offences against him. What madnesse is it now, what perversenesse, what malice, what reproach to prefer a
moment

moment before eternitie, a drop before the Ocean, one graine of sand before a mountain, our owne lusts before the incomparable Omnipotencie and Majestie of God? Dost thou not, O man, as often as thou sinnest, strike, as it were, the infinite God with thy parricidiall hand? Aske continually thy conscience these two things; whether if any such thing befall thee, thou art to be acquitted? What if thou shalt doe any such thing in the very day wherein all the world must receive its doome? Whether thou canst give an answer to the universall Judge, when thou shalt be forced to give a reason for all thy Actions? Remember *Joseph*, that thought that God saw what no man could perceive. God is just, hee shall draw thy sins to the light that thou hast committed in secret. When *David* defiled *Bathsaba* by his unlawfull lying with her; Who saw his adultery but God? Hee brought forth his secret pleasures to the view of all Israel; and will also at length discover thy wickednesse unto all men. Satan is subtil, even in this one thing, that by flattering thy selfe, thou mayst accompt thy selfe but a small sinner, and so may draw thee

thee into his net; but if thou desire to avoid sin, shun the occasion of sinning; let that which is good, please thee for Gods sake, and let God please thee for his own sake; if God favour thee, feare no mans persecution; God shall make thine enemy thy friend, or shall so temper him, that he shall doe thee but little hurt; no man can be overcome by his enemy, but he who was first overcome by sin, and so made himselfe hateful unto God. Deprive no man of the respect that is due unto him, yet alwaies reckon with thy selfe that respect is more due to godlinesse than to greatness; if God increase thy substance in this life, think it is a spur of thy thankfulness, and an incitement to desire those heavenly things, and an exhortation to pietie; neither be proud either of thy externall or internall gifts; for outward things as they seldome happen or come unto thee, so they fall off & speedily depart from thee; God gave thee indeed thy inward graces, yet hee can take them from thee before thou be aware, if any abuse them, and forget God the giver of them. It may be thou hast many vertues, and it may be thou art disfigured by many vices that doe displease

displease him more than the others doe please him. It is not enough that others commend thee, except thine owne conscience doe approve thee; no fame is perpetuall, but that which ariseth from godlinesse, We reade no where in Gods Booke that an hypocrite was ever converted; and what wonder? for whereas the conversion of sinners is a meanes to turne from sin; what meanes of salvation is left for him that turnes repentance it selfe into sinne, which is the meanes of salvation? O miserable soule that desires to see holy things, and lives a heathenish life! Observe in what a manner the wicked end their dayes, so that thou mayest detest their lives; See how the godly end their lives, that thou mayest run the same course as they doe. Obey thy Superiours, honour those that are wise; keepe company with those that be honest and religiously given. And seeing mans corrupt nature doth much love hypocrisie; touch not, nor use the Sacrament before thou have sounded the depth of thine owne heart most accurately. Rule over those that are subject to thy command, more by courtesie than severity; courtesie is full of hope, and tyranny of feare: Gods
justice

justice will not suffer a tyrant to continue long, for though subjects, both by Gods laws and also by mans, ought to yeeld obedience to Magistrates, yet the Magistrates themselves are but Gods Ministers; and if wee consider them as they are Christians, they are not only servants, but our brethren also in Christ: Christians therefore must rule like Christians, in charity and mercie, as Christ hath taught us by his own example. Art thou made a Judge? give right judgement, remembering that thy selfe must appeare before Gods Judgement Seat: he is cursed that blesseth the wicked; but blessed that blesseth the blessed. O man, how dangerous is mans life, what a great account hath he to give, what a short space is it, but thou must appeare at Gods Tribunal? What then must thou doe? What deed hast thou committed? How wouldst thou appeare, if thou wert this houre to depart? If thou wert to appeare this moment before thy Examiner? It would quickly be determined concerning thee: Thou art to day a man, shalt thou appeare to morrow? O dullnesse, and hardnesse of mans heart, that only meditates upon things present,

Sighes, and Groanes. 231

sent, and foresees nothing what shall be hereafter ! Thou oughtest so to behave thy selfe in every action, as if thou wert this day to dye ; in the morning think thou mayst not live to the evening, and in the evening dare not promise thy selfe the next ensuing morning : be alwayes prepared, and so live, that death may never take thee unprovided. How happie and wise is he that labours to be such whilst he lives, as he wisheth to be found at his death ! O Jesu, give me the perfect contempt of the world ; give me a fervent desire to profit in vertue ; give me the love of instruction, the labour of repentance, the readinesse of obedience. O my God, grant that I may desire thee in my heart, to seeke thee in my desires, to find thee in my search, and love thee being found. Give me, my Lord and God, repentance for my heart, contrition to my spirit, a flood of teares to my eyes, and a liberall distribution of almes to my hands. O my King, extinguish in me the desire of the flesh, and kindle in mee the fire of thy love. O my Redeemer, drive out of me the spirit of pride, and favourably grant me the treasure of thy humilitie. O my Saviour, remove from
mee

mee the madnesse of anger, and indulgently afford me the shield of patience. O my Creator, pluck out all rancour out of my mind, and bestow on me the sweetnesse of a milde spirit: give mee, most mercifull Father, a firme faith, a congruous hope, and continuall charitie: my Governour, doe thou divert all vanity from mee, all inconstancie of mind, wandring of the heart, scurrility of the tongue, pride of the eyes, gluttony of the belly, reproaching of my neighbours, the sins of detraction, the itch of curiosity, the desire of riches, the extortion of great men, the desire of vaine-glory, the evill of hypocrisie, the poyson of flattery, the contempt of the poore, the oppression of the weak, the thirst of covetousnesse, the rust of envie, and the death of blasphemie. O my Maker, cut off from me rashnesse, iniquity, lewdnesse, disquietnesse, idlenesse, drowynesse, sloth, dulnesse of mind, bliadnesse of heart, obstinacie of sense, bloodinesse of conditions, disobedience to goodnesse, resistance of good counsell, unbridlednesse of my tongue, preying upon the poore, wronging the weak, slandering the innocent, neglecting my inferiours, cruelty in my family,

family, impiety towards my familiars, and hardnesse of heart to my neighbours. O God, my mercy, I beseech thee by thy beloved Son, give mee the works of mercy, the study of godlinesse, to suffer with those in affliction, to counsell those that erre, to helpe the miserable, to succor the needy, to comfort the sad, to relieve the oppressed, to refresh the poore, to cheare those that weepe, to forgive our debtors, to spare them that sin against me, to love those that hate me, to render good for evill, to despise no man, but to honour all, to imitate the good, to beware of the wicked, to embrace vertue, to reject vice, to be patient in adversity, to be moderate in prosperity, to set a watch over my mouth, and a doore before my lips; give mee uprightnesse in my dealings, and a true testimony of my faith, to trample upon earthly things, to thirst after heavenly things, that thou mayst one day say to me, *Well done good and faithfull servant, thou hast been faithfull in a little, I will set thee over much, enter into the joy of thy Master.* Amen.

CONTEMP. SC. 37.

Of the exceeding number of Gods benefits, and of mans contempt of them by the multitude of his finnes.

WHo will give water to my head, and a fountaine of tears to mine eyes ? and I will weepe both night and day. Let my eyes drop tears, and my eye-lids flow with waters. I will convey my selfe into the place of weeping and of teares, I will take paines in my groaning, I will every night wash my bed, and water my couch with my teares. My teares shall be my meat day and night, and I will not hide my mourning. I will prostrate my selfe, and let the reines loose to my teares, and rivers shall gush from mine eyes ; I will weepe in the bitterness of my soule. I will continue in weeping, and the teares shall trickle downe my cheeks, wherewith I will deplore my most grievous finnes, and will detest my impious ingratitude, wherewith I have repayed my God and Lord. O that I could weepe out my eyes with teares, that my bowels might be disturbed,
and

and thy liver might be powred forth
upon the earth for my great enormities!
The causes are great and many, O
God, why my eyes should streame
forth wates, yea blood it selfe. But I
will now contemplate of nothing but
the greatnesse & multitude of thy blessings
that thou hast bestowed upon me,
when I was yet thine enemy. That
therefore my soule may be astonished,
my cheeks blush, my eyes cast downe,
and that I may eternally hate my malicious
and most polluted life: I will begin
to reckon up thy blessings, and my
cursted deeds, that I may see what thou
art, and what I am, what thou hast
done for me, and how I have requited
thee. Send downe from heaven thy holy
Spirit, the teacher of truth, and
worke in my rough and hard heart, inward
and divine repentance, that I
may never repent me of. And now,
thou love of that heavenly power, thou
holy communication of the omnipotent
Father and the blessed issue, thou
Spirit, the Omnipotent Comforter,
slide within the most secret places of
my heart by thy powerfull operation,
and enlighten every darke lurking place
of this my neglected habitation, by
the

the brightnesse of thy glorious light. Come, come now thou most courteous Comforter of the languishing soul, that defendst it in its necessities, & art its helper in tribulation. Come thou cleanser of my filthinesse, thou curer of my wounds. Come thou Strength of the weake, thou Sustainer of those that slide. Come thou Instruſter of the humble, and Confounder of the haughty. Come thou holy Father of the orphans, thou milde Judge of the widowes. Come thou Hope of the poore, thou Refreſher of those that faint. Come thou sea-mans Starre, thou Haven against shipwracke. Come thou singular Beauty of all that live, thou only Safety of those that die. Come most holy Spirit, come and take pity upon me. Fit me for thy selfe, and mercifully condescend to my weaknesse, that according to the multitude of thy mercies, my wantnesse may be acceptable to thy Majestic, and my weaknesse to thy power. There was a time, my God, when I had no being, which I cannot remember, and then thou madest me to have a being: thou formedst me of the clay of the earth, and madest me according to thine owne image and representation.

presentation. Thou broughtest me out of my mothers wombe, thou wast my hope when I hung upon my mothers breasts; from the wombe was I cast upon thy providence; for from the very time that I first drew my vitall breath, and entred this tabernacle of the world, and my soule tooke possession of her earthly house, thou art my Father, thou art my Redeemer, thou art my Saviour, thou art my Helper. Thou didst create my body, and all the members thereof, thou gavest me my soule, and all the faculties thereof, and hast most mercifully preserved my life even to this present honre. Thou hast added another blessing farre more pretious than the rest, that thou mightest tie me the nearer unto thee. Thou descendedst, O God, from heaven, to finde me out, thou soughtest for me being lost of all hands. By thy incarnation didst thou rid my weake and miserable flesh out of the ignominy and basenesse, which by the devils seducing suggestions it was fallen into. Thou sanctifiedst my sinfull nativity by thy most holy birth; by thy bonds and captivity thou hast freed me from the bonds of my enthralling sinnes.

Whilst

Whilst thou deliveredst thy selfe into the hands of sinners, thou hast snatch- ed me out of the power of sinne, in the forme of sinfull flesh ; thou hast abolished my sinfull life, which is the worke of Satan ; by this thy great mer- cy thou hast most straightly tied me unto thy selfe, thou hast enticed me un- to thee with those benefits, thou hast confirmed and strengthened my hope with those great merits ; thou wouldest stirre up in me a hatred and detestation of my sins, in that thou hast wrought and endured so many and so great things, that thou mightest reconcile me to thy heavenly Father, and overthrow the kingdome of sinne : so thou hast kindled bright coales over my head, that thou mightest thereby set my heart on fire, that overwhelmed (as it were) with the works of thy mercy, which are included in this thy worke of Re- demption, I might love him with all my heart, who hath wholly loved me, and imparted himselfe wholly unto mee. Thou hast redeemed me, O Lord my God ; but what good had it beene unto me, except thou hadst permitted me to be baptized ? amongst so great a multitude therefore of Infidels, thou wast

waſt pleaſed I ſhould be borne of faithfull parents, and haſt bleſſed me ſo farre above all unbeleeving Ethnicks, Turks and Jewes, that I might be regenerated by the lavacre in thy woid, and according to thy Word, and might put on my Chriſt, with all his benefits. There thou haſt adopted me for thy ſonne, and made me thy heire; there make I that wonderfull covenant with thee, that I ſhould be thine, and that thou ſhouldeſt be mine; that thou ſhouldeſt be my Lord, and I ſhould be thy ſervant; that thou ſhouldeſt be my father, and I ſhould be thy ſonne: there is it ſo ſo covenanted betwixt us, that thou ſhouldeſt manifeſt thy fatherly affection to me, and that I ſhould with a filiall obedience hearken unto thee. What need I rehearſe the other uſe of this Sacrament, namely, that thou haſt made it the curing phyſicke of our ſins, that by thine own blood thou mighteſt heal my unhappy and feſtring wounds, and mighteſt thereby more and more addie perfection unto me? But though I have received ſo many bleſſings of thee, and have in a readineſſe ſo many antidotes againſt ſinne; yet have I not continued in obedience, but have often broken
that

that covenant, and yet hast thou bin so
mercifull and so milde a God; that thou
didst endure my disobedience. O God,
my salvation and hope, how can I re-
count thy mercy and clemency, with-
out shedding of teares ? for how often,
O just judge, mightest thou kill, and
bring me to nothing, and yet none of
these things is befallen me ? how many
thousands of soules are already thrust
into hell to be punished with eternall
plagues and fire, that never came neare
my sinnes either in number or weight;
and yet am not I burned ? what had
become of me if thou hadst cut me off,
together with them ? How ought I to
feare thy terrible and fearfull judge-
ment, if thou shouldest punish me
in thy immutable and severe judge-
ment, according to the foulness of my
iniquities ? O my God, who tied thy
hands ? who was my Intercessor, when I
most securely slept the sleep of sin ? who
held the scourge of thy wrath, when as
day by day I provoked & urged thy ven-
geance ? what was there in me to please
thee ? what was there in me so worthy
of thy acceptation, that thou shouldest
spare me when thou didst root out
others, who wallowing in the mud of
their

their sinnes, thou didst summon to thy most righteous judgement seat in the midst of their dayes? My sins did cry to heaven, and thou didst stop thine eares; my wickednesses were daily multiplied, and thy mercy was likewise encreased to me; I did sinne, and thou didst expect my repentance; I fled from thee, and thou didst draw neare to me; I provoked thee so often to wrath, that I might weary thee by my provocations; yet wast thou not weary of taking pity upon me, as if my transgressions against thee, being abominable ingratitude in me, were pleasing in thy sight. Thou hast suggested unto me many good thoughts, and given me many profitable admonitions, to turne me from my transgressions, even in my full speed of sinning. How many times, standing before the doore of my heart, hast thou knocked and called, saying, Returne, returne thou degenerate son, nor will I set my face against thee, so that thou wilt acknowledge the sinnes, by which thou hast offended thy God? How often hast thou called me unto thee by this most pleasing voice? How often hast thou exhorted me by great feare, by most terrible threats, by the

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daily

daily expectation of daily danger, of perpetuall death and strict judgement? how many preachers hast thou afforded me? how many teachers hast thou set over me, who partly by doctrine, and partly by example, should shew me the way I should walke in? Thou hast allured me by most gentle compellations, thou hast chastised me by dangerous sicknesses, and other miseries, and hast left out nothing that might induce me from the old way. What shall I render unto thee, O Lord, for all thy blessings bestowed upon me? I owe thee my selfe, and all things I enjoy, because thou hast created me, for thou madest me, and what ever I have. Again, I owe thee my selfe, and all things I possesse, because thou hast preserved me: besides, Lord, thou gavest thy selfe to be my great and plenteous reward. What can I render unto thee? If I had in my hand all the lives of all the Angels, and all the soules of all mankinde, and I should resolve to pay them to thee; they could not stand in comparison with one drop of thy blood shed for me; therefore I most worthily complaine, and cry out, who shall give water to my head, and a fountaine

taine of teares to my eyes, and I will weepe night and day, and deplore mine owne abominable ingratitude, where-with I thy creature, O my best Creator, have repayed thee, for all thy so many, and so great, and so incomprehensible benefits bestowed upon me. Helpe me, O my God, impart thy grace unto me, that I may with inward contrition confesse unto thee my back-sliding from thee. Ah! Lord, I am thy creature, though most unhappy and unworthy of thee my Creator. Thou didst create me according to thine own image and similitude; looke backe upon me, O God, take from me what ever I have brought in, and then thou shalt finde nothing but good in me, and that which thou hast bestowed upon me, O thou most perfect worker of all goodnesse. Alas! I have resisted the powers of thy holy will, and striven much to oppose thee. Oh, with what security have I given my self over to wrath! my feet made hatte to doe evill, my hands prepared themselves to doe mischief, to covetousnesse, and all manner of impurities; my eyes were turned to behold vanity, my eares were open to receive lies, filthy talking, flandering

and reproaching. My soule, that was a most noble soule, and neare (in nature) to thy heavenly Ministers, and ought to have contemplated, to beheld, and have reflected upon thee, turnes backe from thy unspeakable beauty, and turnes it selfe towards the flattering deceitfull beauty of the world; and laboured this with care, that it might abuse the fraile goods of this world to her owne lusts, and knew not how grievous and hurtfull this would prove unto her. This (behold) is the understanding part of my soule ! let us see what good may proceed from the will ? Thou hast enclined, O Lord, my will to heavenly riches, but it hath declined to earthly things, and hath wholly enthralled her selfe by a vaine love unto them : this, O Lord, is that grace, which I have repayed thee for thy most precious gifts. What shall I answer thee (ah! Lord,) if thou shouldest call me before thy judgement seat, and shouldest say, I have planted thee for a noble vine, and that thou shouldest (wholly) be a faithfull seed, how then are you changed into degenerate branches of a wilde vine ? But if I stand in so foule a condition, upon examination
of

of the benefit of my Creation, what will it prove if I should give an account of the benefits of my Preservation? For thou hast preserved him so many dayes, so many moneths, so many yeares, who hath dedicated all his senses to the contempt and despite of all thy Commandements, who hath persecuted thy servants, who hath beene a scandall to the communion of thy Saints, who hath strengthened and enlarged the kingdom of sinners. Thou hast preserved the tongue that hath blasphemed thee and taken thy Name in vaine; thou hast preserved the members that have most vehemently offended thee; thou hast given him meat and drinke, that hath abused them both to thine owne reproach. I have not beene onely unthankfull, but I armed my selfe with thine owne blessings against thee. Thou createdst all thy creatures for me, even for my profit, and to draw me to love thee, and I have used thy creatures to the inexcusable hatred of thee. Those things which ought to have brought me to thy most beautifull wisdom, did make me blinde, and made me not onely not to looke up. but did even close mine eyes that I should not behold

how much the Creator did excell those his so many faire and comely creatures : for the most rare Artift of all beauty and comelineffe, was He that that created them. Thou gavest me all things, that I should yeeld and consecrate my selfe unto thee : thou wouldest have all things serve me, that I might serve thee, even I that have so little thought upon thee. Thy creatures, according to thy command, are ready at thy becke, but I, alas, have stoutly refused thy commandements. Thou hast given me health of body, and I have granted the use thereof to the devill : thou hast given me strength, understanding, and a will, and I have bestowed them upon the service of iniquity. And what shall I say ? as many dangers and losses of other men as I have beheld, so many of thy blessings towards my selfe have I seene, that thou didst not overwhelme me in the same dangers and losses. If thou shouldest send me what I deserve, thou mightest finde me more worthy so many miseries than others are ; but it is thy mercy, O Lord, that I am not consumed. Beasts are tamed by courtesies, are made gentle and familiar for the service

vice and obedience of man; and yet thy benefits have not tamed me, have not moved me, that I might say in my heart, *Let us feare the Lord our God, that giveth us raine, the early and the later raine it its season*, preserving for us the fulnesse of the yearly harveſt; that enricheth us with his blessings, that preserveth us from our birth even to our death; Ought not these things to set before mine eyes and minde, thy favour and mercy towards me? But if I am so much bound unto thee for these benefits which thou haſt produced for me by the bare power of thy Word, what shall I be indebted to thee for redeeming me from eternall death and damnation, by the precious blood of thine only begotten son? Oh, how much have I neglected thy most wise counsell? how have I despised thy incarnation, which I ought to adore? Thou my God, art made man, that thou mightest make me partaker of the divine nature; and I a most perverse wretch, am turned into a beast, and become the devils instrument. Thou didst descend from the most glorious throne of thy heavenly Father, unto mee that devill upon earth, and I have not elevated my selfe.

unto thee, nor would I ascend with thee; but by the works of the flesh I have beene faster tied to the more base things of the earth, and have pressed my selfe downe into the mud, by the weight of my sinnes, wherein I have long lien wallowing. Thou hast delivered me out of the power of the devill, and I of mine owne accord have ensnared my selfe in his devillish toiles. Thou art made one body with me, and I by my voluntary sinnes have plucked my selfe off from thee, and have glued my selfe to the body of the wicked. So many thy wondrous works could not force me to acknowledge thee: So many testimonies of thy love could not soften my stony heart, to make me love thee againe; thy so great merit could not raise me up, to cause me to place all my hope in thee. That thy most accurate Justice, which shines most clearly out, and that many wayes, out of the worke of our Redemption, could not hold me, so that I might consider the plagues and punishments which thou heapedst upon thy onely beloved Son, for my sake, and cause me to cry out, *If they have done these things in the greene tree, what shall be done in the dry?*

Thy

Thy so many torments and paines could not perswade me to descend into my self, and to consider with what hatred thou persuest our finnes, for which thou hast permitted thy very Sonne to be most cruelly afflicted. For these things ought I to have stood in awe, and to reverence thy great Name. So hast thou (my Jesus) humbled thy selfe, that he that considers it, may admire, and with trembling behold thee; yet am I growne proud, and at this very time, alas, doe exalt my selfe above my brethren. Thou didst hang naked upon the Crosse, yet I not content with such cloathing as was necessary to cover my nakednesse, have sought after excesse and superfluity, and have most tenderly handled my slimy damnable body. Thou didst suffer intolerable thirst in thy extreame plagues and torments, and didst taste gall mingled with vinegar; but I must (as it were) be fattened to the slaughter with luscious wines; I have beene overcharged with gluttony and ravenousnesse, and have thereby made my selfe strong in fleshly desires. Thou didst beare all things that thy Father laid upon thee, nor didst throw off the burden, till

thou mightest truly say it is finished; but I have esteemed it very troublesome and tedious for me to suffer but a very little for thee. Thou that art the blessed Son of God, didst suffer blows on the face from wicked wretches; but I, if I be but touched with a finger, or wronged in a word, doe presently burne with wrath, and am most bitterly moved to indignation, that am but a worme, and not worthy the name of a man, and doe deserve, by reason of my filthy sins, not only most vile reproach, but the punishment & scorne of hell it selfe. And what shall I farther say of my most wicked life? Thou didst most willingly die, that I might die to sin, and live to righteousness; but I too much relying on this thy mercy, doe wittingly and willingly rush into sins. What greater disgrace could I put upon thee? I have made thy mercies the occasion of my uncleanness, and have used so precious a meanes of my Redemption, which ought to make every one to hate sin, to the strengthening and continuation of my sins. I thought sins were lawfull for me, because thou wast so gentle and mercifull; and for giving mee so many blessings, I have requited thee
with

with my infamous deeds, so that I converted the remedy ordained against sin, into the meanes to make me sin more freely, and have set the point of that sword against mine owne brest, and well-nigh destroyed my selfe therewith, that thou gavest me to resist the blowes of Satan. Thou art he only, O Lord, that dyed for us all, that they that live, might not live to themselves, but to him that did both die, and rose againe for us; but I, contrary to this, have lived to my selfe and mine owne lusts, as if thou hadst dyed for that end that I should live to fill my soule with fleshly desires: and abusing thy grace, I should weave the web of mischief. O Lord, how great is thy patience, that thou wouldest be buffeted for my sake! but much greater is thy patience, that thou enduredst so many sinners in the world, that even buffet thee with their sins? But shall this thy patience last for ever? I call to mind what thou threatnest against the impenitent; I see that the earth which is watered with raine and brings forth no fruit, is punished by curling; I see that the Vineyard well manured, and yet remaining unfruitfull, is wasted and trodden under.

der foot : O hard, and iron heart ! O unprofitable and drie wood ! Dost thou not tremble if thou hearest the voice of the Omnipotent God, saying ; *Every branch, not bearing fruit, will my Father take away ; if any remaine not in me, hee shall be cast out as a branch, and it withereth, and men gather it up, and cast it into the fire to bee burnt.* What man can be so carelesse, that trembles not and shakes not for feare of so horrible a judgement ? How deafe and sluggish is he that heareth not this voice ? With what a stupidnesse is he drowned in ? in what a lethargie is he buried, who is not awaked with this thunder ? Ah ! Lord, this earthly tabernacle hath hitherto delighted mee ; I have walked amidst thornes and thistles, that have choaked the seed of thy Word sown in me, so that I have had no desire to know thy will ; my lusts have seduced me, my desires have driven me up and downe. my thoughts have disturbed mee, the worrne of my conscience gnawes me ; and all these have I esteemed as secure delights, and reckoned troubles to be peace. What shall I doe my God ? What shall I doe ? I am forced to confesse that I am not worthy to
come

come before thee; I blush for my unrighteousnesse sake to lift up mine eyes unto thee; I dare not lift them up to seeke thy favour and most mercifull presence; if thou wilt punish me as I deserve, nor heaven, nor earth can hide me from thee; but thou wilt not, O Lord, my God, that any one perish, but that all may be converted and live: thou createdst mee for thy praise; but who in hell, where thou art blasphemed, shall praise thy Name? Thou didst pay so great a ransom for me; yet if thou reject me in these my most great necessities, who shall receive me? if thou shalt refuse thy creature, redeemed by so great a price, who shall helpe me? Why, even thou my Father, that Father of mercy, even that mercy which is immeasurable, which is infinite: And although by my disobedience I have lost the right of mine inheritance: yet, O my Father, thou hast not lost the heart of a Father; though I have fallen from thee my Father, yet wilt not thou fall from me, or cease to be my Father; that word never failed, *As I live, I will not the death of a sinner, but that hee may bee converted and live.* And although my sins be innumerable

nable, and my wounds may seeme incurable, yet art not thou ignorant of a way to cure me; confirme therefore and fulfill thy promises, wash me effectually with the blood of thy Son, that, as to me, his death prove not in vaine: I am (as well) a part of his flesh, and he a part of mine, as *Peter, David, or Paul*; he is as well to me an *Emmanuel*, as to any other: Hee bare the Gns of the whole world; and therefore hee bore mine also. Looke back therefore, look back therefore, O Lord, upon this lost sheepe, regard thy creature, nor contend with him in thy fury whom thou hast made with thy hands: take care, O Lord, of the soule, which thou hast redeemed; I come creeping to thee, wounded with many wounds; but thou most experienced Physitian of soules, and Master of the diseased, canst heale them all: I come, being blinded, but thou canst enlighten me: I come dead unto thee, but thou canst give me life: I come full of leprosie, but thou canst cleanse me: *Sprinkle me with Hyssop and I shall be cleane; wash me and I shall be whiter than snow.* O my God, the God of my life, thy mercy is greater than my sins, thy clemencie exceeds all my iniquities.

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iniquities. Thou canst forgive more, O Lord, than I can offend; thy mercies are bottomlesse and numberlesse; but as many as my sins are, and as great as they are, they are neither bottomlesse nor numberlesse. Take me out therefore and deliver mee, forgive mee my great injustice, take away my stony and hard heart, and create in me a soft and a cleane heart, that even in this life I may give thee thanks; let me by my faith and good example bring sinners to thee; and let me glorifie thee, and celebrate thee, for these and other thy innumerable blessings for evermore. Amen, my God, be it so, even so be it, my Lord Jesus Christ.

CONTEMP. &c. 38.

Of the greatnesse and foulnesse of our sinnes; and of the Confession of them.

I Am affraid of my rashnesse, when I consider with my selfe what a Majestie I have offended with my sins: when I consider how benigne and wonderfull a Father I have forsaken, I detest mine owne ingratitude: when I consider from how happie a libertie of spirit,

spirit, into how miserable servitude I have cast my selfe; I condemne mine owne madnesse, and am wholly displeasing to my selfe, nor have any other object before my eyes but hell and desperation, namely, that doth terrifie my conscience by Gods inevitable Justice. I am to be consumed like rottennesse; sin is rottennesse indeed, for it destroyes the beauty of the soule, the sweet savour of a good name, the worth of grace, the relish of glory; it is truly durt being wallowed therein: we become abominable to honest men, the good Angels, and the just God; It is truly smoak that foretels us that hell-fire is not farre from it, and doth drive away the heavenly Dove: It is indeed the Devils taverne, in which for the price of soules hee sels the world the wine of pleasure: it is the dart with which our soule is pierced thorow, and is deprived of all vigour and life: It is true sicknesse, because it leaves us no health in our flesh, nor from the presence of Gods wrath grants us any quietnesse in our bones: It is truly a Sea, for it swels over our head, and easily swalloweth up our whole body: It is truly a burden, because a sinner is most burdened.

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burdened therewith, and is even pressed downe, unto hell it selfe. But whither shall I goe? where shall I withdraw my selfe? Ah! be mercifull unto me, O take pitie upon mee, according to thy great mercy, and according to the multitude of thy compassions wash away mine iniquities: *Against thee, against thee onely have I sinned, and done this evill in thy sight; behold I am begotten in iniquitie, and in sinne hath my mother conceived me.* I have gone astray like a sheepe that perisheth: seeke out thy lost sheepe, O Lord, remember not the faults and transgressions of my youth. O Lord, who understands his owne sins? *Cleanse me from my secret offences. Enter not into judgement with thy servant, because no man living can be justified before thee:* Remember O Lord thy mercies and compassions which have been of old: Remember me according to thy mercies, even for thy goodnesse sake, O Lord. O Lord be mercifull unto mine offences; make thy mercies wonderful, thou who savest those that trust in thee: Turne not thy face from me, nor cast away thy servant in displeasure, for in death no man remembreth thee, nor shall any praise thee in the grave. What profit

profit is in my blood when I descend into corruption? Shall dust give praise unto thee, or set forth thy truth? Regard and heare me, O God, lighten mine eyes, that I sleepe not in death: Set not thy mercies farre from me, for thy mercy and truth doe alwayes preserve; in thee O Lord have I trusted, let me never be confounded. Amen.

CONTEMP. &c. 39.

Of Gods readinesse to forgive sinnes; and our thanksgiving for the forgiveness of them.

WHo can despaire of pardon from him, who doth so often in the writings of the Prophets, of his owne accord invite sinners to repentance, crying out, That he would not the death of a sinner, but rather that he should bee converted and live? How ready is also his pardon to them that repent: he hath inculcated unto us, by his only begotten Son in many of his Parables; as of the groat that was lost, and found againe; the strayed sheepe brought back upon the shoulders; but more plainly, by that of the prodigall sonne,

sonne, whose very image I am. No man,
O God, is so ready to sinne, but thou
art far more ready in thy good time to
pardon our finnes. O pitifull, and
mercifull Lord, slow to anger, and ve-
ry pitifull ! He strives not with us for
ever, neither is he alwayes wrath with
us: Because as the heaven is higher than
the earth, so hath he made his mercies
to prevaile over me. As farre as the East
is distant from the West; so far hath he
set my sins from me. As a father taketh
pity upon his sonne, so hath the Lord
taken pity upon me; he hath washed
me from my iniquity; he hath clensed
me from my sins; he knows whereof
we be made; he remembers we are but
dust. Why art thou sad, o my soule?
and why art thou troubled? returne,
o my soule, into thy rest, for the Lord
hath done thee good: He hath delive-
red my soule from death, mine eyes
from teares; and my feet from falling.
Blessed are they whose sins are forgiven,
and whose offences are covered: Bless-
ed is the man unto whom the Lord
imputeth not sin. Rejoyce in the Lord,
o ye righteous, for praise becommeth
the Just; taste, and see; for the Lord is
sweet: Blessed is the man, that hopeth
in

in him. Blesse the Lord, ô my soule, and all that is within me, praise his holy Name, who is mercifull to all thy iniquities, and healeth all thy infirmities, who hath redeemed thy life from destruction, who crowneth thee with mercy and pity. His goodnesse and mercy shall follow me, all the dayes of my life, and I shall dwell in the House of the Lord, for evermore. I desire, and beseech thee, ô God by the death of thine owne son, give methy Spirit, to purifie my heart, and with his grace to strengthen me, that by mine own unadvisednesse I fall not thither whence by thy mercy I have been called. Create in me, ô God, a new heart; and renew a firme spirit within me; restore unto me the joy of thy Salvation, and uphold me by thy free spirit. Wash mee daily, by pardoning my daily offences, translate me from the fennes of this age, and the mud of this present life, to the excellent kingdom of thy glory, where is neither scab, nor blindnesse, nor doth any one suffer any uncleane issue of blood, nor is any one unclean; where is no farther need of a lavacre, thy glorious body being joyned unto our body.

Thou

Thou must needs fulfill thy promise made, and both finish, and confirme the good worke thou hast begun in me; through Christ our only Lord and Saviour. Amen.

CONTEMP. &c. 40.

Of the worthy preparation to the holy Sacrament.

IWill make an entrance unto the Altar of God, even to the God that maketh my youth rejoyce. Laying aside the garments of my inveterate iniquity, I will renew my youth like an Eagle, and hasten to approach that heavenly banquet. A plentifull and delicate banquet is prepared, which is a medicine to the sicke, a way to those that wander, a banquet that comforteth the weake, delights those that are in health, cures sicknesse, preserves health; a banquet that makes a man more pliant to reproofe, more patient to labour, more zealous to love, more wise to warinesse, more ready to obedience, more devout to thanksgiving; a banquet by which our daily sinnes are forgiven, the powers of Satan expelled, strength given to undertake

dertake even martyrdom it selfe ; finally, a banquet by which all good things are brought unto thee, because a man partaking of it, doth even become the same thing he receives. This banquet compared with *Ahasuerus* his banquet, relisheth farre above it ; compare it with the tablespread in the Wildernesse for the children of Israel, and it refresheth thee far more. For though that Table contained in it the figure of this our Encharist, when God rained downe Manna for our Fathers in the Wildernesse, and they were daily fed with food from heaven, and men did eat Angels bread , yet they that did eat that bread, did die ; but this living bread that is set before thee in this costly banquet , did come from heaven, and hath given life to the world. That Manna came from heaven, this from above the heavens. That being reserved to the next day was full of worms, this is free from all corruption : who-soever shall religiously taste thereof, shall not see corruption. That was given the Fathers after their passage over the red sea, where the Egyptians were drowned, and the Israelites were delivered ; so this heavenly Manna can
profit

profit none but the regenerate: That corporall bread sustained the ancient people in their passagethorow the Wilderness to the Land of promise ; this heavenly food sustaines the faithfull of these times in their passage to heaven. *Moses* was Master of their Table, and here *Christ* is ready at hand, who hath furnished this Table, and blessed it. For it is not man that makes the bread and wine, set on this Table, to be the body and blood of *Christ*, but *Christ* himselfe that is crucified for us ; words are uttered by the Priests mouth, but the things set before thee are consecrated by the power of *Christ*, who used these words unto his Disciples, *This is my Bodie, this is the Cup of the New Testament in my Blood, which is shed for you.* It is *Christ* in whom doth dwell all the fulnesse of the God-head bodily, who is the power of God, unto whom is given all power in heaven and earth : Hee, when hee was to put an end to the Ceremonies of the Law, would prepare for himselfe the Passeover; and before he would be condemned to death, and be nailed to the Crosse, he was pleased according to the solemnitie to celebrate the Passeover, the roasted lambe, unleavened

unleavened bread, and sowe herbs. When this Supper was so prepared, amidst these sacramentall dainties, both the old and also the new institutions offered themselves to him; and having eaten the Lambe that the old tradition did set before them, This great Master sets before his Disciples a meat not to be consumed; nor are here the people invited to a banquet made exquisite both by cost and paines, but the nourishment of immortality is given them, differing from common food, keeping the forme of a corporeall substance, but by the invisible efficacie of the divine power working in us, and proving Gods especiall presence accompanying it. Come hither yee faithfull soules, refresh and recollect your selves, cheere and fill your selves; joyne in one by your faith, your remembrance of Christ, with the application of his merits, with hearty thanksgiving for your deliverance, made through his blood; receive the pledge, testimony and assurance of your holy communion and fellowship with Christ your Head; and (by him) with the Father and the Holy Ghost also: encrease, cherish, comfort and hold fast the faith of the remission

mission of your sins : your faith is imperfect ; perfect it, not only by the hearing of the Word preached, but by using this holy Supper; the Word offers, but this Supper applies Christ unto us. Encourage your selves to the studie of good works. How too often are we hindered, stopt, and grow stupid in performing this work ? Here Christ keepes us company, in exhibiting unto us his bodie and blood : hee doth daily more and more mortifie in us the body of sinne, and beginne in us the newnesse of a spirituall life : performe each to other the offices of concord, peace and love, for we eat the same flesh, we drink the same blood, we are nourished with the same food ; we are refreshed with the same drink : we are made one body under the same head ; but who hath ever seene the members of one and the same body to disagree, to strive, jarre or contend ? Cast out rancour, pluck up hatred, purge out the old leaven. The faithfull under the Gospell must not be made of leaven : The holy Banquet requires pure and sincere mindes : The sweet savour that comes from Christs scorching upon the Crosse, doth concoct all crudities of our carnall senses.

and doth harden and settle the affections of the minde ; nor let there bee any spot in the Sacrament of the holy Church, but pure simplicity and innocencie of life in one house, the holy Catholique Church. Christ is offered to the faithfull departing out of Ægypt, being cleansed in their affections by his blood, in their passage in the red Sea. O Jesu Christ, our omnipotent Lord God, thou Fountaine of life and immortalicie, thou Creator of every visible and invisible thing, that art the eternall Son of the everlasting Father, who of thy abundant goodnesse in the last times didst take our flesh upon thee, and wast delivered and crucified for us sinfull and unthankful creatures; thou by thine owne blood hast restored our nature corrupted by sin, and givest me thy flesh for my food : But thou art as fire, and consumest those that be unworthy ; destroy me not, my Maker ; rather come into the union of my members, into all my sinewes, into my reins, into my heart : burne up the sting of my sinnes, cleanse my soule, sanctifie my minde, enlighten my five senses, glew me firmly to thy selfe in love, alwayes protect and defend mee ;
preserve

preserve mee from every word and work that may hurt my soule; purge, cleanse, and direct me, adorne, instruct and make mee famous; make mee the temple of thy Spirit only, and not the habitation of sinne; that being made thy house by the entrance of thy holy Communion, all impiety and all evill may fly from mee. Let thy holy body be made everlasting Bread unto mee: Mercifull Lord, let thy precious blood become a remedy of sundry diseases unto me; fearefull and wicked wretch that I am, defiled with absurd works, I am unworthy of thy pure body, and heavenly blood: O Christ, doe thou make me worthy to be partaker of thee: give me, O Christ, the drops of teares, to wash my filthy heart, that having a pure conscience, I may come in faith and feare to receive thy heavenly gifts. O most mercifull Saviour, let thy unspotted body and divine blood be made unto mee the participation of thy holy Spirit, eternall life, and a change of my sufferings and miseries. Heale the wounds of my soule, O Lord, and sanctifie me through-out, and make mee unworthy wretch, worthy to be partaker of thy mysticall divine Supper; be

unto thy most vile servant as thou hast promised, and remaine in mee as thou hast said. For behold I eat thy diuine body, and doe drink thy blood. Thou Word of God, and God him selfe, let the flame of thy body enlighten me, that am all obscurity, and let thy blood be also a purgation to my corrupted soule: Sanctifie my understanding, soule, heart and body, O my Saviour, and make it worthy, O Lord, to come to these fearfull mysteries without being condemned. I shall obtaine new effects, and will receive the increase of thy grace, and preservation of my life, by the participation of thy mysteries, O Christ. O holy Word of God, God him selfe; sanctifie mee thoroughly, that am comming to thy diuine mysteries. Despise mee not, O Christ, when I receive the bread, which is thy body, and whilst (wretch that I am) I am made partaker of thy most pure and fearfull mysteries, that they prove not condemnation unto me. But let them be unto me, O Christ, eternall and everlasting life. O Christ, thou Fountaine of goodnesse, let the receiving of thy immortall mysteries, become light and life unto me, and cause
the

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the avoyding of vicious affections, and the encrease of heavenly vertues in me, O thou only Goodnesse, that I may glorifie thee. *Amen.*

CONTEMP. &C. 41.

Of those things which are to be meditated upon after the receiving of the Sacrament of the Supper.

LEt thy servant speak thine owne Word in thy eares, that thou be not angry with thy servant, O Lord my King: Thou hast slaine thy Sacrifices, thou hast mingled thy wine, and prepared thy Table; thou hast sent forth thy maydens, that they might invite to thy tower of defence, that if there were any little one, he might come unto thee. Thou hast said, Goe forth yee daughters of Sion; and behold your King crowned with the Crowne wherewith his mother begirt his head in the day of his betrothing, in the day of the gladnesse of his heart. Thou hast said, O Lord, unto thy servant, Go out quickly into the wayes and streets of the citie, and bring in hither both the poore and the weak, both the lame and the blind,

and compell them to come in, that my house may bee full. I being called, came and saw, was led in and tasted; thou turnedst not thy selfe away from thy servant, nor saidst thou, Thou shalt not see my face. Thou hast shewed thy selfe unto me, my Comforter; I beheld thee, thou Light of mine eyes; I felt the joy of spirit, and was touched with gladnesse of heart: Thou didst prepare great things for me, O my Delight and sweet content. O Lord my God, my Life, and sole Glory of my soule, I have found thee out; O thou Desire of my heart, I have held thee fast, O thou Love of my soule. O let me retaine thee, thou Life of my soule; I will love thee, O Lord, my Strength, my Castle, my Refuge, and my Deliverer. Let me love thee, my God, the Tower of my might, and my pleasing hope in all my tribulations. I will embrace thee, who art that Good, without which nothing can be good: I will enjoy thee the Best, without whom nothing is best; I will exalt thee my God and King, and will blesse thy Name for ever and ever: every day will I praise thee, and blesse thy Name for ever and ever. The Lord is great and exceeding-
ly

ly to be praised, and of his greatnesse there is no end : Generation from generation shall praise thy works, and shall declare thy power, shall speak of the magnificence of the glory of thy holinesse, and shall tell of thy wonderfull works. They shall break forth in remembrance of thy abundant sweetnesse, and shall exult in thy righteousness. O mercifull and pitifull Lord, patient and full of compassion ! the Lord is sweet to all, and his mercies are over all his works. All thy works O Lord, do praise thee, and thy Saints doe blesse thee, they speak of the glory of thy Kingdome, and tell of thy power ; for thou art my true and living God, my great King, my guide to my Countrey, my true light, my holy sweetnesse, my true life, my excellent wisdom, my pure simplicity, my peacefull concord, my safe protection, my good portion, my everlasting safety, my great mercy, my strongest patience, my unspotted Sacrifice, my holy Redemption, my firme hope, my perfect Charity, my true Resurrection, my life eternall, my most happie ever enduring exultation, and most blessed vision. Thou my God, wast pleased, for no merits of mine, but

cnely by vouchsafing me thy mercies
to satisfie thy unworthy servant with
the precious body and blood of thy
Sonne, our Lord Jesus Christ. What
manner of food? What drink was this?
O the memoriall of the Lords death.
What shall I repay unto the Lord for
all that he hath bestowed upon me? O
know, O Lord my King, in that thou
hast created me, I owe my selfe unto
thee; and in that thou hast redeemed
me, yea, and wail made man for mee, I
should owe thee more than my selfe, if
I had it; by how much more thou art
greater than he is for whom thou hast
given thy selfe; behold, though I have
more, yet cannot I give thee that I
have without thee: But doe thou re-
ceive me, and draw me unto thee, that I
may become thine by love and imita-
tion, as I am thine by creation and re-
demption: Let my life it selfe be thine,
O Lord; I freely offer up my whole
selfe unto thee; let my whole spirit, my
whole heart, my whole body, and my
whole life, even my sweet life it selfe
live unto thee; for thou hast wholly
delivered me, that thou mightest whol-
ly possesse mee; thou hast wholly re-
freshed mee, that I might bee wholly
thine

thine owne. But how canst thou have mee, except this holy Communion may not prove a guilt to draw downe punishment upon me, but an wholesome intercession to obtaine pardon, the armour of faith, and shield of good will, except it may bee an emptying of my sinnes, a banishing of lust and concupiscence, an encrease of charity and patience, humility and obedience, a firme defence against the slights of all our enemies, as well visible as invisible, a perfect appeasing as well of my carnall as spirituall perturbations, a fast cleaving to thee, the true and onely God? Ah let me obtaine these things of thee, who art most mercifull, and hast commanded me therefore to pray for them, that I might obtaine them, and might come to that unspeakable Banquet, wherein thou with thy Sonne, and the holy Spirit, art to thy holy Ones a true Light, full Content, everlasting Joy, perfect Delight, and absolute Felicitie.
Amen.

CONTEMP. &c. 42.

Of beginning the day holily.

I Am awaked out of sleep, O my soule,
I shall also one day awake out of the
grave; which perpetually consider of
with thy selfe. The Sunne breaks forth
of the clouds, and day succeeds in the
place of night: one day also shall break
forth the eternall day, after the long
lasting nights are past, and the Sunne
of righteousness, Christ Jesus, shall
returne with his glorious light, whom
many thousands of Saints shall accom-
pany, shining most beautifully, and
farre above the brightnesse of our Sun.
So prepare thy selfe, O my soule, in this
entry, that in that day thou maist have
admittance into the house it selfe; nor
that the Sunne may hide his face from
thee, and thou be involved in thicke
darknesse. Let no flattering of gaine,
no invitation of honour, nor delight of
pleasure so seduce thee, that thou lose
the gladnesse of that day. Let the brute
beasts be they that do only behold the
light of this our Sun, doe thou with the
eyes of faith behold the light of that
day.

day. Remember, O man, that the devill like a roaring lion, walketh about night and day, seeking whom he may devoure. Dost thou doubt whether he be about thy bed when thou art buried in sleepe, and that he then labours to devoure thee? but who resisteth him? why thou weake wretch, art laid prostrate before him: It is the onely keeper of Israel that neither slumbers nor sleeps, that preserveth thee. Dost thou heare the cocke crowing? thinke upon Peter, who though he was eminent in the dignity of being an Apostle, and did heare the great Doctor, the Son of God, yet did he greatly erre. What shall become of thee, thinkest thou? except by thy fervent prayers thou daily stick close unto God. Thinke thou hearest: that heavenly trumpet which the Angell, the Judges companion, shall blow, and consider how thou couldest stand before that Judge if he were now come, and did presently exact thee to appeare before him. Remember God is about and in thy bed, and by his omnipresence doth looke into all thy thoughts, and sees all thy behaviour and actions. Call to minde the holy troops of Angels, which by night defend thee,

stand about thee, observe thy sleeping and waking, and that rejoyce at thy holinesse, and grieve at thy ungodlinesse. Live therefore so as if thou didst live in the sight of God and his Angels, and thus, if thou beest wise, believe thou dost. When thou putttest on thy cloaths, remember they are the coverings of sinne, nor is there any cause thou shouldest be proud of them. What I pray is most of our cloaths? are they not the rejected things, the excrements and spoiles of beasts? it is madness therefore for a man that is endued with reason, to be proud, and to brag of the reliques, the excrements and spoiles of brute beasts. Thou cloathest thy body with a covering; but think this more necessary, that thou defend thy soule with the most pure robe of Christs righteousness, and that thou put it on, not by a luke-warme faith. He that cloatheth not himselfe in this manner, shall be tormented with everlasting cold. Ah! with how many precious cloaths have many covered their bodies, whose soules remaine cold and naked! Consider, that Gods mercy and goodnesse are daily renewed, and that he doth daily, as it were, bestow
a new

a new life upon us, whilst he repaires the power of our senses, and restores thee the enlivening heat of the Sunne. Let therefore no creature divert thy prayers, let no thoughts arise in thee, before thou hast given God his praises. O Omnipotent Lord God, that art the Trinity in Unity, that art alwayes in all things, and hadst thy being from all eternity, and shall be alwayes in all things; O thou my God, take pity upon me, that I may speake. The house of my soule is straight, but doe thou enlarge it, that thou mayest come into it: it is ruinous, but doe thou repaire it. There are in it those things which may offend both thine eare and eye. I know & acknowledge it, but who shall make it cleane? or to whom else shall I call but to thy selfe? Cleanse me, O Lord, from my hidden offences, and pardon me my open finnes. I beleeve, and therefore I speake, thou knowest it. My finnes doe plead against me before thee; pardon me therefore the impiety of my heart, and cast my finnes into the depth of the sea, that they confound me not in this world, nor condemne me in the world to come. O God that art for ever blessed, I doe this day,

day, and at all times; commend unto thee, and into thy powerfull hand, my soule, my body, all my thoughts, all my affections, my words, my actions, all my outward and inward things, my senses and understanding, my memory, faith and beliefe, that thou mightest keepe them day and night, houres and minutes. Heare me, holy Trinity, and preserve me from all evill, and from all scandall, and from all deadly sin, and from all the snares and assaults of the devill, and from my visible and invisible enemies. Expell out of me all boasting of minde, and encrease in me contrition of heart: lessen my pride, and perfect in me true humility: give me tenderneſſe to weepe, and soften my hard and ſtony heart. Teach me, O Lord, to do thy will, becauſe thou art my God. Give me, O Lord, a heart, that may ſtand in awe of thee, a minde to love thee, an understanding to know thee, eares to hearken to thee, eyes to ſee thee. Take pity upon me, O God, take pity upon me, and looke downe upon me from the holy throne of thy Maieſty. Lord Jeſus, give concord to thy Miniſters, peace and quietneſſe to Princes that judge righteouſly, repen-
tance

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tance unto those that live unjustly. I beseech thee, O Lord, for the holy universall Church, for the Clergy and Layety, for all Christian Governours, and all that beleeve in thy Name, that labour in thy holy Word, that they may obtaine perseverance in good works. Grant O Lord, eternall King, unto young men chastity, to those of riper yeares holinesse, and unto all innocency ; pardon to the repentant, succour to the Orphans and Widowes, to the poore protection, to the travellers a happy returne, comfort to them that mourne; eternall rest to the faithfull, a safe haven to those that rove upon the sea, to the better sort of Christians that they may persevere in goodnesse, to the weaker sort that they may grow better, to them that commit wickednesse and still offend thee, that they speedily correct their wayes, with me a miserable sinner. O most sweet and most mercifull Lord, Jesus Christ, thou Son of the living God, thou Redeemer of the world, that art amongst us all, and in all things, be mercifull to me a sinner. Amen.

CONT.

CONTEMP. &c. 43.

Of ending the day religiously.

AS nights and dayes have their returns, so let the thought and celebration of Godsmercy have their returns in thy heart. For therefore are the vicissitudes of light and darknesse granted us, that there might be an interchangeable restoring of labour and rest, and that each of them might have its fit and appointed time. If God would have made the Sunne to stand still, there must have beene a perpetuall day. Also if the starres had had no motion, who can doubt but their must have beene an everlasting night? but he gave them motion that there might be changes of nights and dayes, and such various motions, that there might be mutuall vicissitudes of light and darknesse, in which, alternate spaces of labour and of rest might appeare unto us. Bless the Lord, O my soule, that hath appointed the Moone for its determinate seasons, and the Sunne to know her going downe that it may be night, wherein all beasts of the
forrest

. forrest steale abroad ; the young Lions roaring after their prey, doe seeke their food, and when the Sunne ariseth, they retire themselves, and lay themselves downe in their dens : but man goeth forth to his worke and his tillage untill the evening. How ample, O God, are thy works ! how wisely hast thou made them all ! how full is the earth of thy possessions ! Consider well, O man, what thy work and labour hath beene this day. If thy endeavours have beene honest, ascribe them to God ; if thou hast learned any good, impute it to God ; but if thou hast done any evill, and hast offended either God or thy neighbour, humbly crave pardon for it, nor sleepe the sleepe of oblivion or security with thy sinnes upon thee. That is an accursed and darksome night, in which thou goest to bed without reconciling thy selfe unto God. Cast up thy reckoning, and wipe out thy scores, being to account with thy God : and if thou finde thy account faire (which, alas, seldome or never fals out) give praises to the Lord ; but if it appeare foule, cast thy selfe groveling at the feet of thy Lord, and implore his unspeakable mercy, that if
thou

thou wert even this night to be called to his judgement seat, thou mightest by it be excused. If thou have moved any man to anger and indignation, desire his pardon, nor let the Sunne set under this troubled cloud : If he forgive thee, beware afterwards ; but if he refuse thee pardon, faile not earnestly to begge of God forgivenesse of thy offence. And thou, doe that willingly to another, that thou wouldest have another doe to thee. Revenge not thine owne quarrell ; for God hath reserved vengeance to himselfe. Surely he must needs be accounted very bold, that dares wrest Gods sword out of his hand. The Heathens were wont to doe this when the day was ended, and they retired themselves to their rest, they asked their soule, what wound of it was that day healed ? what vice it had resisted ? in what part it was growne better ? Let anger cease, and it will be more temperate ; let thy soule know that she must daily come before her Judge. What shouldest thou that art a Christian thinke of ? is not thy soule also a secret searcher and censurer of thee ? she knowes thy manner, she retires into the closet of her thoughts, and sees what
what

what she hath secretly wished for. O heavenly Lord, to whose bottomlesse goodnesse and infinite kindnesse we owe all things, that hast given the most cleare light of the day as well to the bad as to the good, to undertake the works of their calling, and hast lovingly afforded us the friendly silence of the night to refresh the strength of our bodies, and to wipe out the cares of the minde, I beseech thee that those things which I have this day committed, either through humane negligence, or inbred malice, may for thy unspeakable mercies sake be forgiven me; and vouchsafe unto me also, that this night (by thy blessing) may be happy unto me; and thou being my pure keeper and protector, I may be free in it from the nightly illusions of the devill, that my sleepe make both my body and soule more cheerefull the next day to serve thee. And because in this life there is not an houre wherein we can assure our selves from the coming of that evening when thou shalt come, and the dead be raised at the sounding of thy holy Angels trumpet, I beseech thee that thou wilt enlighten the eyes of my soule, that my
faith

faith may not bee extinguished, and I sleepe in everlasting death, but that I may rest in thee, in whom even the dead do live, who livest, and raigest, for ever more, Amen.

CONTEMP. &c. 44.

Of Death, the last Judgement, Hell, and Happinesse.

IN all thy words remember thy last things, and thou shalt never sin; no artificiall medicine, nor any doctrine doth so overcome pride, so conquer malice, so quench lust, or so trample upon the vanities of this world, as the remembrance of our last things. What are those our last things? let others here dispute what they be, but let the godly weigh the matter diligently with themselves; thy Death, the last Judgement, the glory of Heaven, the paines of Hell; these are the things thou must meditate of. What comes more suddenly and when we lesse think of it than Death? We die daily, for part of our life is daily diminished, and even while we encrease, doth our life grow lesse; the time that passeth away, is lost; we even divide

divideth this very day we now enjoy, betweene death and our selves. Wretched man, why disposest thou not of thy selfe every houre? Think thou mayest now die, because thou knowest thou must die: call to mind that the time is coming upon the wings, wherein thy eyes must sinke into thy head, the veines of thy body shall be crackt in pieces, and thy heart shall be cleft with sorrow; remember thine owne frailtie, remember the miserable estate of thy pilgrimage; call to mind in the bitternesse of thy soule thy yeares past, and the dangers of mans life. Amidst the most uncertaine things of man, yet is death most certaine; yet what is found more uncertaine than the houre of death? it takes no pitie upon want, it reverenceth not riches; and to conclude, it spareth neither wisdom, manners, nor age; this only is the difference, that death standeth at the old mans doore, and for the young man he lyes in ambush; every one therefore ought well to feare this last day, because every one in the day of Judgement shall be judged for such as he shall be found at his day of death. Upon this only moment of our life depends eternity that hath no end!

What

What is more terrible than judgement? and what can bee imagined more intolerable than hell? What will a man feare, if hee feare not these things, if horreur seize not on him, and if dread doe not cause him to tremble! O man, if thou have lost the shame which belongs to so noble a creature, if thou bee not sensible of the sorrows of affliction, which is also a property that belongs to mortall creatures, yet lose not at least thy feare. Feare therefore, O man, because in death thou must be parted from all the good things of this thy body, and the sweet marriage knot of thy united soule and body must be cut in sunder by this most bitter divorce. Feare, because in that terrible Judgement thou must stand before him into whose hands it is a most fearful thing to fall, even before such an Examiner from whom nothing can be hid; if iniquitie be found in thee, thou must be banished the society of blisse and glory, and bee severed from the number of the blessed. Feare, because in hell thou must be exposed to insufferable and everlasting torments, and receive thy portion with the devill and his angels, even in the everlasting fire prepared

prepared for them. Dost thou not yet feare the face of the Judge, which is even terrible to the angelicall Powers? Dost not thou tremble at the wrath of that powerfull One, at his angry countenance and his sharp words? Art thou not affraid of the teeth of the infernall beast, of the belly of hell, of those yellings, fore-runners of our devourings? Are we not yet affraid of the gnawing worme, scorching flames, smoke and vapour, brimstone and stormie tempests? O! who shall give water to my head, and a fountaine of teares unto mine eyes, that by my weeping I may prevent that weeping and gnashing of teeth, and those hard bands of hands and feet, and that weight of oppressing, fettering, burning and yet not consuming chaines; and that I may come to thee, my Lord, and my God? Yet if any be so curiously obdurate, so fierce and steely, that hee cannot be troubled with the feare of ill; yet who can be so madde and senselesse that he will not be touched with the desire of good things? There are laid up endlesse good things for them that make a godly end; even things which the eye hath not scene, nor the
care

care heard, nor ever entred into the heart of man to conceive, which God hath prepared for those that love him; those things the preparer and worker whereof is God. What things must they be, thinkest thou? The eye hath not seene them, because they are not colour; the care hath not heard them, for they are not a sound; nor hath it entred into mans heart to conceive them, because the heart of man must ascend unto them. Why labour I then to make my tongue to utter that, which my heart cannot conceive; which is to be beleaved, and not to be beheld? nay, it is not onely invisible, but also unspeakable. O Lord Jesus Christ, when that most perilous moment approacheth, wherein I shall enter into the way of immortality, then give mee a quiet and pleasing repose, that in the true acknowledgement and confession of thy grace, I may yeeld up my spirit, and my poore soule with peace and gladnesse, and may deliver it into thy hands; Neither let mee bee long tormented, as I have a thousand times deserved; and that I may enjoy peace on the earth in my body, and may watch, and be made coheire of the resurrection to life of all
the

the beleevers, that I may praise and glorifie thee with gladnesse, and may give thee thanks for evermore, for all the innumerable blessings which thou hast bestowed upon mee, through the whole space of my pilgrimage. Call me not to an account for my old scores, and remember not the sins of my youth, but be mercifull unto me, according to thy great mercies, and sustaine me in a firme faith and comfort, even to my last gaspe, that neither sinne, death, or the divell doe me any hurt, nor that my own flesh make me impatient, but that I may enter in unto thee, that I may dwell with thee, and may remaine with thee for evermore, Amen.

C O N T E M P. & C. 45.

Of Eternity.

IS it this, that divideth the entrailes,
parteth the bowels, woundeth the
heart, tyes the tongue, shutteth the
lips, distracteth the senses, and over-
whelmes all our members with feare?
Rivers flow from our eyes, our cheekes
are watered with teares, and all this
torrent hath its originall from this one
word, a terrible word, by the force
O and

and threatens whereof feare and anguish are bred in us; a word that no day, no voice shall determine, no starre-light shall shadow, no constellation shall darken; a word that melts the marrow, and softens, breakes, and even minces the heart and bones, though harder than the Adamant or Marble. This word is Eternity, a word of longer continuance than the Heavens, more terrible than thunder and lightning, or any tempest whatsoever. It is Eternity, that hath neither pause, measure, nor end, and drives on the minds of men (as it were) with goades, and spurs, and pricks; so that they search not after mutable or transitory things. This word hath moved many to pluck of their glittering crownes from their ayery heads, and to despise the lofty bayes, and made them let fall their towring plumes; and putting on a courser habit, to contemplate higher and more divine things. This word doth wholly possesse me, nor suffers me to enjoy any encrease of content; it infuses into my most disquieted soule care, feare, and griefe. O end, most remote from any end! O time without time! O yeare and no yeare! O
number

number not to bee summed up of any! Descend, descend my soule to hell, not to mix thy selfe with flames, but to avoid those consuming fires. The wicked might beare it, if it could be so gently dealt with him, that *Ætna* might be his place of torment, that the *Vultures* might continually gnaw his liver, that the *Spiders* might weave *Cobwebs* in this throat that he might bee nourished with *aconit*, that he might be tormented with boiling pitch, that he might drink nought but dragons blood, that hee might bee fed with glowing coales, that his body might bee cloathed with a perpetuall scuse, that he might be broiled on a gridiron, that he might be peirced with speares, bee bound to a stake to bee burnt, that hee might bee pluckt in pieces by wild horses, that hee might be choaked with brimstone, that hee might bee stretched on the wrack, that he might be continually pining to death for want of meat and drink; that hee might bee butchered with pugniards: that wicked wretch might suffer this end for a thousand yeares continuance, yea for thousand of thousands added to that thousand, if there

might be hope at length of an end of tormenting. How great soever a torment or torture be, or how great a vexation, yet a hoped for end doth make them easier to be borne of us; it is the eternity of them that doth truly wrack and torture us. It is that that makes the paines of hell, it is that that makes plagues to be plagues indeed, that gathers all punishments into one, and does not only double, but infinitely multiply the flames thereof. Alas! alas! what is Eternity? What Geometry can measure it? It is not dayes or months, or yeares, that can set a period to it, not hundreds of thousand revolutions of times, not millions of millions of Olympiades. Yet the passage to this never ending eternity, is wrought by the flying unstableness of a few dayes. The sun riseth and setteth; but they that come to this, do never returne; here the beginning is the end, and the end the beginning. O life worse than any death! O perpetuall dying, without a death! thou shalt be hurried thither, who ever thou art, that doest here glut thy soule with pleasures, that doest follow after the corruptions of thy flesh, that givest unto a harlot thy members

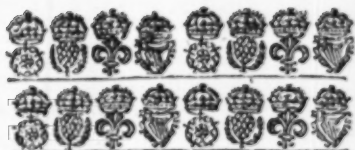
bers which Christ hath redeemed with his blood, that stretchest thy throat with quaffing, and stuffest thy paunch with gluttonous eating. For what shall that fire devoure, but thy sins? The more thou sinnest, the more fuell thou storest to be consumed of that fire: there are many descents thither, but never an ascent from thence; he that once falls thither, must alwayes abide there, and is lost without any hope of succour. He that is once numbred amongst the inhabitants of heaven, shall alwayes rejoyce; and he that is once joyned in company with the furies of hell, shall alwayes be affrighted. The joys of the blessed soules shall be without number or measure; the torments of the accursed soules shall bee without metes and bounds, without meane or remedy. After yeares infinite and without number are passed, they are still compelled to thinke that these are but only the beginnings of punishments: One houre of punishment there shall be more grievous to us than a hundred yeares spent here in repentance; the coales shall not there be dead, but glowing; no abatement, but increase of heate. The punishments shall increase,

the punishers shall be exasperated, the place of torment shall be enlarged, and the number of the tormentors increased. Let the citizens of Heaven rejoyce, and let those above for ever live; let the damned for ever mourn, & those in hell for ever be dying. Tread the path to heaven while it is open, run in that way while it lyes faire before thee: the path shall be shut up, and the way destroyed, if thou once go out of it: dogs shall teare the Goates, but God shall refresh the Lambes; the Hawke shall prey upon the Crowes; but God shall preserve his Doves. Whilst the guest of Heaven is filled with delight and gladnesse, what can bee set before those that lament in filth and corruption? let those that are there famished, beg for crums, & for fragments, to stop their querulous throats, they shall not receive their miserable complaints; They shall be commanded for ever to drinke their owne teares, and to coole their throats with the continuall waters flowing from their eyes; their drinke shall be a torrent of griefe, that shall never grow dry, a fire in which they are consumed; a pitcher of gall shall bee mixed with their teares, which shall neither bee drawn


drawn dry, or broken insunder; the gall shall flow continually, and the guest shall continually bee urged to drinke. Ah! how much better would it be to thirst for ever, than continually to be destroyed with this drinke, and perpetually to groane and tremble. If thou once enter in, thou shalt never get out; if the enemy of the blessed doe once get possession of thee, hee will be for ever thine host; first thou shalt be presented with dainties; afterward, expect as long as thou wilt, thou shalt never see any; this table, shall be alwayes furnished, and never empty of ill meates; to morrow, to morrow thou shalt suppose it may be better, but every moment shall be as to day. To day as thou readest, or hearest these things, ruminate diligently thereon, and repent fervently, nor expect or thinke thou will call to morrow for mercy. O eternity! he is lost for ever that is not alwayes mindfull of eternity! O man, O soule of man, who hath both reason and meditation granted her, if the love of God cannot lay hold of thee, yet let at least the feare of the judge, the horror of the grave, the snares of death, the paines hell, the burning fire, the gnawing

gnawing worme, the stinking brimstone, the scorching flames, and all other evils, and the eternity of them restrain and keepe thee in awe; for the space of eternity is so great, that if any damned wretch should drop but one teare every thousand yeares from his eyes, yet would those teares come to be more water before that space should have an end than the whole world could contain. O Eternity!

FINIS.



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FINIS.

THE
GROANES
OF THE
SPIRIT,
OR
THE TRIALL
of the Truth of
PRAYER.

1 Ioh. 3. 21. 22.

*Beloved, if our hearts condemne us
not, then have we confidence to-
wards God; and whatsoever wee
aske we receive of him.*

Cœ in thuribulo Oratio pura.

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